

STANDARD CHRONOLOGY

OF THE

HOLY BIBLE

AUCHINCLOSS





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# STANDARD CHRONOLOGY

OF THE

## HOLY BIBLE

*William  
Stuart*  
BY  
W. ST. AUCHINCLOSS

AUTHOR OF "LINK AND VALVE MOTIONS" (PUBLISHED IN BERLIN AS "SCHEIBER UND JOULISSENSTEURUNGEN;" PUBLISHED IN HOLLAND AS "STOOMSCHUIF EN SCHAARBEWEGINGEN"). AUTHOR OF "NINETY DAYS IN THE TROPICS," ALSO OF "WATERS WITHIN THE EARTH AND LAWS OF RAINFLOW"

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INTRODUCTION BY

A. H. SAYCE, LL.D.

PROFESSOR OF ASSYRIOLOGY, QUEEN'S COLLEGE, OXFORD. ENGLAND



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CHRONOLOGY is the skeleton of history, and before a history of Israel can be written it is necessary that we should have some system of chronology to which to attach it. Light has been thrown upon the chronology of the Old Testament by recent discoveries in Egypt and Assyria, but the application of these discoveries must be preceded by a thorough examination of what the Old Testament itself has to tell us upon the subject. Older chronological schemes like those of Usher or Hales have long since been discredited, and the time has come for a scheme that will better suit the critical requirements of today. Such a scheme is presented by Mr. Auchincloss, whose book contains an exhaustive account of the chronological data of the Old Testament. The student will find in it not only all the materials needed by the chronologist, but also a combination of them into a consistent and scientifically checked system. No pains have been spared to make the work at once complete and clear, and the tables have been supplemented by a chronological index which will much facilitate their use.

From the reign of Rehoboam onward, Judæo-Israelitish chronology ought to offer little difficulty. The compiler of the book of Kings had dated annals before him, and it might have been supposed, therefore, that the chronology of the period

would have been accurately known. On the contrary, however, it has been the despair of later chronologists, and the decipherment of the Assyrian inscriptions has shown that the sum-total as given by the compiler is about forty years in excess. Mr. Auchincloss has now pointed out how this has come about. The Hebrew writer has gone wrong in trying to "balance accounts." He has struck out twenty-seven years from the reigns of the Judah's kings, and nine years from the reigns of Israel's kings.

Before the reign of Rehoboam the chronological problem is less simple. Mr. Shaw Caldecott has lately made it clear that Solomon's palace was destroyed by Shishak when he sacked Jerusalem in the fifth year of Rehoboam; whatever annals were kept in it would have been destroyed also. Hence it is that the fragments of the annals of David's reign preserved in II Sam. VIII and X are not dated, and that the annals of Solomon's reign are not given at all. That such annals once existed, however, is certain. A yearly chronicle of events was kept in Egypt and Babylonia from the earliest period, and a papyrus of the Davidic age, now at St. Petersburg, shows that a similar chronicle was kept in the Phœnician cities, while the name of the "Recorder," that is, of the Registrar of the state annals, whose duty it was to record the chief events of each year of a king's reign, is given for the reigns of both David and Solomon [II Sam. VIII, 16; XX, 24; I Kings, IV, 3].

What the capture of Jerusalem by Shishak did for the state annals of David and Solomon the destruction of the national Sanctuary at Shiloh by the Philistines did for the earlier chronicles of the Hebrew people. Exact chronological notices like that of the duration of Chushan-rishathaim's rule [Judges III, 3] show that chronological records of the age of the Judges must have been preserved in other places besides Shiloh. Moreover, while the official annals of David and Solomon would have been



inscribed upon papyrus, or parchment, in the Hebrew language and characters, those of the age of the Judges (as has now been made clear by archæological discovery) would have been upon clay tablets and in the cuneiform characters of Babylonia. Since the clay tablets are practically indestructible, it is probable that they are still lying under the ruins of the Hebrew Sanctuary at Shiloh awaiting the spade of the excavator to bring them again to light. The papyrus records of the Jewish kings, on the other hand, will have perished in the conflagration of the archive-chamber in which they were kept.

A. H. Sayer.



## PREFACE

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THIS investigation of Bible Chronology is entirely new and original. It has brought to light a system of dates in every case more reliable than any heretofore employed, whose authority rests absolutely on the numerical statements of the Holy Bible.

It is offered as a substitute for the Usher system, which has outlived its usefulness.

The great beauty of the Bible record is that, together with historical data of the most varied character, it supplies a complete set of checks and counter-checks for its numerical statements. These have been the means of preserving the original sense and integrity of the text amid possible errors of translators and copyists, so that at the present day we are able to steer a straight course through the seas of antiquity with every assurance of certainty and at the end of the course to present an unbroken chronology which spans fifty-three centuries; the parts coming together like the pieces of a beautiful mosaic and its Divine origin shining forth with unmistakable fulness.

*W. F. Archibald.*

## FUNDAMENTAL DATES.

		B.C.
The Promise to Abraham . . . . .		1907
Genesis xii, 7		
Thence to the Exodus . . . . .		430 yrs.
Exodus xii, 40		
		<hr/>
THE EXODUS . . . . .		1477
To division of the land . . . . .	46 yrs.	
To Jephthah (page 13) . . . . .	200 “	
To 4th year Solomon (page 13) . . . .	234 “	
		<hr/>
See I Kings vi, 1 . . . . .	480 “	480 yrs.
		<hr/>
THE TEMPLE . . . . .		997
To burning of the Temple (pages 40, 47) . . . .		411 yrs.
		<hr/>
NEBUCHADNEZZAR . . . . .	B.C.	586



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## “IN THE BEGINNING.”

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THE Esquimaux never worries over the “DAYS” of Creation. He supposes they amounted to 7 years. His “EVENING” is 7 months long and his “MORNING” 5 months, periods of time sufficiently long to cause no strain on his faith. It is only in civilized regions that faith is put to the severest test, for in them the day is divided into two parts of 12 hours each. Both theories are wrong. The observers forget that the Bible is obliged to use popular language in describing celestial events. They overlook the fact, that we mean a number of years when we speak of “OUR DAY and generation,” or again of “The DAY of chivalry,” and so on. We must accord the same latitude to the writer of Genesis if we examine the magnificent scale on which God created the heavens.

Let us visit one of those watch-towers of the sky where the astronomer studies in silence the glories of the Universe. Ask him to tell you how fast light travels?—He will say 192,000 miles per second—How long does it take the light from the Sun to reach the earth?—Answer:—8 minutes. How long from the nearest star? He will tell you 4 years, and that the most distant star is beyond his power of calculation. How many stars are there?—He will show you a catalogue of 1,000,000 and tell you that he thinks there are 99,000,000 more, still unregistered. Why does he think so?—Because, one tiny star in the constellation of Hercules has been photographed and shows a perfect galaxy of shining bodies. Those in the brilliant centre cannot be counted, but those outside by

actual count number 28,000. The tiny star which looks so minute to the naked eye is undoubtedly an aggregation of 70,000 shining orbs, whose light has travelled untold ages in reaching our earth.

In a word, the stars are so distant that, although there is good reason to believe they are all in motion, still they are called "fixed stars," because they seem to be fixed in the heavens.

Since both time and space are unfathomable, let us rest our faith firmly on the Bible declaration that:—

"In the BEGINNING

"God created the heavens and the earth"—

"And God saw that it was good."





One tiny star magnified becomes 70,000 shining orbs.



## DATA ASSEMBLED AND ANALYZED.

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THE Bible is not a work on Chronology any more than it is a treatise on astronomy or physics. We therefore approach it in the wrong spirit when we expect to find a list of reigns arranged with the precision characteristic of any history of England where years, months and days are minutely stated. On the contrary the Bible scarcely takes notice of months and days but deals in full years, merging odd months with the reign preceding or following, consequently the true length must be determined by historic conditions found in the Bible, before the count can proceed. Our first duty then will be to ferret out the unknown quantities and use them in connection with the known. By this means, the full current of Scripture light will be turned on to the Grand Avenue of Bible history, and all occasion for stumbling or perplexity will be removed.

The first obstacle encountered in constructing a continuous record is found in the life of the prophet Samuel.

“Stop right here!” some one will exclaim; “you may search the Bible from cover to cover and you cannot find any mention of how many years Samuel bore supreme rule in Israel!”— We say: — Granted ! but the Scripture gives you all the data necessary for determining that period, and why ask more, when you can figure it for yourself ?

We find that:—

### SAMUEL'S LEADERSHIP.

Acts	13, 20	From division of land to reign of Saul was	450 years
Judges	11, 26	“ “ “ “ “ Jephthah “	300 “
Consequently from Jephthah to Saul - -			150 years



Brought forward ( From Jephthah to Saul )						150 years
Judges	12, 7	Now Jephthah judged Israel for				6 yrs.
"	12, 9	" Ibzan	"	"	"	7 "
"	12, 11	" Elon	"	"	"	10 "
"	12, 14	" Abdon	"	"	"	8 "
"	13, 1	" Philistines ruled	"	"	"	{ 20 "
"	15, 20	" Samson judged	"	"	"	
1 Sam.	4, 18	" Eli	"	"	"	40 "
From Jephthah to Samuel was . . . . .						<u>111 years</u>
Therefore Samuel ruled Israel for . . . . .						<u>39 years</u>

This demonstration beautifully illustrates the necessity of treating the Bible as a whole and comparing Scripture with Scripture. Evidently without the book of Acts, no one could ever have known how many years Samuel ruled, and for that matter, how many years Saul was on the throne of Israel. But the book of Acts in conjunction with Judges and Samuel, reveal the whole truth in regard to both reigns.

### JOSHUA AND THE ELDERS.

Every true patriot loves to celebrate the anniversaries of his fatherland, he also places special emphasis on Centennial occasions. The children of Israel were no exception to the rule, only their periods of celebration seem to have been 40 years long and were patterned after their years in the wilderness. We think their first celebration was described in the 23rd chap. of Joshua, where it is said:—

“And it came to pass *a long time after* that the Lord had given *rest* unto Israel from all their enemies round about, that Joshua *waxed old and stricken in age.*”

The 24th chap. gives in part Joshua’s valedictory address in which he reminded them:—

“Ye dwelt in the Wilderness a long time.”



If this conjecture is true, then we know that Joshua was 25 years old when Israel left Sinai for Canaan, 64 years when they crossed the Jordan, 70 years when the land was divided and 110 years at the time of his valedictory address. We are supported in this contention by several passages:—

“And he turned again into the camp; but his servant Joshua, the son of Nun, *a young man* departed not out of the Tabernacle.” [Exodus 33, 11.]

“And Joshua, the son of Nun, the servant of Moses, *one of his young men*, answered and said.” [Num. 11, 28.]

Caleb, the son of Jephunneh, testified when the land was divided:—

Joshua 14, 10.—“Now, lo, I am this day fourscore and five years old.”

Num. 13, 30.—Observe how the mob paid respect to Caleb’s age.

Caleb’s name is mentioned *before* Joshua’s, Caleb being 40 when Joshua was 25. [Num. 32, 12.] It follows that the entire time from the division of the land to the death of Joshua was about 40 years, and the first anniversary celebration took place just before Joshua delivered his valedictory oration and charged the people to choose that day whom they would serve. During those 40 years Joshua built the city of Timnath-serah in Mount Ephraim and dwelt therein. [Joshua. 19, 50.] This division of time left 20 years for the Elders who outlived Joshua. [Joshua. 24, 31.] Those 20 years are graphically described in the last 5 chapters of the book of Judges, while the weakness of the government also the lack of unity among the people, are clearly shown in Judges 17, 6 where it says:—

“In those days there was no King in Israel, but every man did that which was right in his own eyes.”

We see therefore, that the times were so out of joint that a grand national celebration would have been an impossibility hence we contend that the first celebration took place during Joshua’s lifetime and that we have rightly located the death of

Joshua exactly forty years after the division of the land. Only a strong leader beloved by the nation—as was Joshua—could enlist the interest of all and bring all to unite in such a patriotic demonstration. The Elders who outlived Joshua were undoubtedly the Pioneers of Canaan. Their age supplies another confirmation of the fact that they only survived their great leader by 20 years. Moses tells us—Num. 32, 11—that the Hebrew youth reached their majority at 20 years, consequently the Pioneers could not have been less than 20 years old when the land was divided. As to the maximum of average life we read—Psalm 90, 10—that it reached a period of 80 years. These limitations give us the following relative ages:—

Joshua was :—			The Elders were :—		
64 years old	.	When Israel crossed the Jordan	.	14 years old	
70 “ “	.	“ the land was divided	.	20 “ “	
110 “ “	.	At time Joshua died	.	60 “ “	
		When the Elders died	.	80 “ “	

Thus in two ways we reach the same conclusion, viz.—that the Elders or Pioneers of Canaan outlived their great leader by 20 years.

### DIVISION OF THE LAND.

The history of Caleb the son of Jephunneh supplies us with a knowledge of the time spent in Canaan before the land was divided among the people. Since Caleb was 40 years old when Israel left Sinai, he was 39 years old when they left Egypt. We have then—

Josh. 14, 10	Caleb's age when land was divided	.	85 years
Josh. 14, 7	“ “ at time of the Exodus	.	39
Exod. 16, 35	Caleb dwelt in the Wilderness	.	40
			79
			<u>Total 6 years</u>

Thus we learn that the land was divided 6 years after Israel crossed the Jordan.

WILDERNESS MEMORIALS.

The experience of Israel in the Wilderness made such a deep impression on the mind of the nation, that for 200 years they continued to observe memorial exercises.

The division of land took place . . . . .	B.C.	1431
1st Memorial celebrated by Joshua . . . . .	"	1391
2nd " was omitted . . . . .	"	1351
3rd " time of Deborah . . . . .	"	1311
4th " " Jair . . . . .	"	1271
5th " " Jephthah . . . . .	"	1231

They had the best of reasons for omitting the 2nd Memorial, because from B.C. 1359 to 1341, a period of 18 years, Israel served the King of Moab. It is significant, however, that they preserved their count with that of the 3rd Memorial and speak of the time as having been 80 years.

The record runs as follows:—

Joshua 1, 13	"Your God hath given you <i>rest</i> and hath given you this <i>land</i> ."	
Judges 3, 11	"And the land had rest" . . . . .	40 years
" 3, 30	"And the land had rest" . . . . .	80 "
" 5, 31	"And the land had rest" . . . . .	40 "
" 8, 28	"And the country was in quietness" . . . . .	40 "
		<u>Total 200 years</u>

These 200 years carry us from the division of the land by Joshua over to the first year of Jephthah when the Ammonites questioned the title of Israel to the land itself.

We accept this Scripture record as our guide and modify two other statements accordingly:—

- Judges 11, 26 Will then read 200 years instead of 300 years.
- Acts 13, 20 Will then read 350 years instead of 450 years.

Please note in this connection that the modification has no effect on the computed age of Samuel. It still remains a fact. that he ruled Israel for 39 years.



One other way remains, for showing how necessary it is to abate the 100 years in question:—

Judges	11, 26	From division of land to Jephthah	. .	300 yrs.
Acts	13, 20	“ Jephthah to Saul 450 — 300	. .	150 “
1st RESULT:—Canaan to Saul				450 “
1 Kin.	6, 1	From Exodus to building of Temple	480	.
Exodus	16, 35	In the wilderness	. . .	40
Josh.	14, 7, 10	To division of land	. .	6
Acts	13, 21	Saul reigned	. . . .	40
1 Kin.	2, 11	David “	. . . .	40
1 Kin.	6, 1	“4th year of Solomon”	. 4	130
2nd RESULT: Canaan to Saul				350
Difference				100 yrs.

Thus we get two statements of time, from division of land to reign of Saul, differing by 100 years. Both cannot be right, therefore the 100 years must be stricken out as stated above.

OTHNIEL, DEBORAH, GIDEON.

These three judges ruled in stirring times, but only for short periods. This is manifest from Judges 2, 16, 17.

“The Lord raised up Judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges but . . . . . turned *quickly* out of the way which their fathers walked in.”

The Bible is silent as to how long each one administered the government, but the omission is of little moment, because we are able to arrive at the total number of years by computation.

From division of land to Jephthah, page 11	. . . . .	200 years
Joshua and the Elders, pages 9, 10	. . . . .	60
Ehud and Shamgar. [Ad Autolyc, L. 3.]	. . . . .	8
Five servitudes, page 95	. . . . .	72
Abimelech <sup>3</sup> —Tola <sup>23</sup> —Jair <sup>22</sup>	. . . . .	48 188 “
Othniel, Deborah, Gideon	. . . . .	Total 12 years

For convenience of calculation, this amount has been divided equally among the three.

# EXODUS TO THE TEMPLE.

We give below a list of those who bore rule from the Exodus to the kingdom, and add to the same the 84 years from the kingdom to the Temple.

## SUMMARY.

Joshua	5, 6	Moses ruled . . . . .	40 years	
"	14, 10	The land divided at the end of . .	6 "	
			<hr/>	46
"	24, 31	Joshua and "The Elders" . . . .	60 "	
Judges	3, 8	Servitude to Mesopotamia . . . .	8 "	
"	3, 11	Othniel . . . . .	4 "	
"	3, 14	Servitude to Moabites . . . . .	18 "	
"	3, 30	Ehud and Shamgar . . . . .	8 "	
"	4, 3	Servitude to Canaanites . . . . .	20 "	
"	5, 31	Deborah . . . . .	4 "	
"	6, 1	Servitude to Midianites . . . . .	7 "	
"	8, 28	Gideon . . . . .	4 "	
"	9, 22	Abimelech ruled . . . . .	3 "	
"	10, 2	Tola " . . . . .	23 "	
"	10, 3	Jair " . . . . .	22 "	
"	10, 8	Servitude to Philistines and Ammonites	19 "	
			<hr/>	200
"	12, 7	Jephthah ruled . . . . .	6 "	
"	12, 9	Ibzan . . . . .	7 "	
"	12, 11	Elon . . . . .	10 "	
"	12, 14	Abdon . . . . .	8 "	
"	13, 1	Servitude to Philistines [40-20] .	20 "	{
"	15, 20	Samson ruled . . . . .	20 "	
I Sam.	4, 18	Eli " . . . . .	40 "	
See page 8		Samuel " . . . . .	39 "	
			<hr/>	150
EXODUS TO THE KINGDOM . . . .			396 yrs	
To Temple {			Saul 40 yrs	
			David 40 "	
			Solomon 4 "	84
EXODUS TO THE TEMPLE . . . . .				<hr/> <b>480</b>

"And it came to pass in the **480**th year after the children of Israel were come out of Egypt . . . . . that they began to build the house of the Lord." [I Kings 6, 1]

One cannot exaggerate the importance of this summary as given in the book of Kings, for without it Hebrew chronology falls to pieces. It forms the connecting link between the Kingdom and the Exodus, which in turn is definitely connected with the times of Terah, the venerable father of Abraham.

---

### ANCIENT RECORDS.

We are told in the 11th chapter of Genesis that Terah lived to be 205 years old, a remarkable existence when measured by the standards of our own day, but not an unusual one in the light of Oriental History. Dr. Williams, in his standard work entitled "The Middle Kingdom," says, the records of China are perfect as far back as the time of Fuh-hi, who began to rule 200 years after the Flood. The list runs as follows:

Fuh-hi . . . . .	115 years—B.C.	2852 to 2737
Shimmug . . . . .	40 " "	2737 " 2697
Hwangti . . . . .	100 " "	2697 " 2597
Shauhan . . . . .	84 " "	2597 " 2513
Chwenhuh . . . . .	78 " "	2513 " 2435
Kuh . . . . .	78 " "	2435 " 2357
Yao . . . . .	102 " "	2357 " 2255

By comparing the entire Chinese record with the Hebrew, it appears that, when human life was shortened in Chaldea the Chinese reigns also became shorter. Whether this was due to natural causes, or to political reasons cannot be determined, but the fact remains that for 600 years China was ruled by seven men of extraordinary longevity, and at the very time when the Bible says the Hebrew patriarch lived to be more than 200 years old.

Among the descendants of Jacob only one perfect genealogy has been preserved—Tribe of Levi see page 107. The record shows an average of 30 years to a generation and on that basis the record for Judah can only be perfected by introducing 8 generations between Salmon and Boaz. The omission is easily accounted for by loss of records when Shiloh fell and the Ark was taken B.C. 1120. Boaz should therefore be classified as the descendant of Salmon and not as his son.—Ruth 4, 21.



## SAUL'S 31ST AND 32ND YEARS.

Another cause of perplexity, and one quite familiar to proof-readers, arises when in order to preserve the consistency of the text something must be supplied. For example, in keeping with I Kin. 16, 8 we supply twentieth for the word "thirtieth" in II Chron. 16, 1—15, 19.—In harmony with II Kin. 8, 26 we supply twenty for the word "forty" in II Chron. 22, 2. Supported by II Kin. 24, 8 we supply eighteen for the word "eight" in II Chron. 36, 9. Again, when Saul was chosen king we are told that he was:—

"a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." [I Samuel 9, 2.]

However, he was so bashful that at the critical moment when Samuel was ready to make him king, Saul hid himself "among the stuff." A little farther on we read:—

"Saul reigned (————) one year; and when he had reigned (————) two years over Israel, Saul chose him 3000 men;" placed 1000 under Jonathan in Gibeah and retained 2000 in Michmash under his own command. [I Samuel 13, 1.]

So sudden a transition is very surprising but the same old treatment applies:—"SEARCH THE SCRIPTURES"—

and all will become plain as daylight. Turn to II Samuel 2, 10 and you will learn that Saul's 2nd son—Ish-bosheth—was 40 years old when Saul died, he therefore was born the same year that Saul was made king. But the elder brother, Jonathan, was born at least one year before Ish-bosheth, so that Saul came to the kingdom as the father of two boys and not as a mere callow youth. Read now the account of Jonathan's deeds of valor and you will not err if you supply the numeral 30. The text will then read:—

"Saul reigned (thirty) one years; and when he had reigned (thirty) two years over Israel, Saul chose him 3000 men;" placed 1000 under Jonathan in Gibeah and retained 2000 in Michmash under his own command.



Thus we realize that Scripture will always explain itself.

---

### LAST 4 YEARS OF ABSALOM.

Superfluous figures as well as omissions occur in the experience of proofreaders. A case in point is afforded by:—II Samuel 15, 7.

“And it came to pass after 40 years, that Absalom said unto the king,” &c.

Here, a cypher has mysteriously entered the account, for the passage should have read:—

“After 4 years, that Absalom said unto the king.”

This correction rests on the authority of the Greek text, which reads:—

“After 4 years Absalom said unto the king.”

Also on the authority of Josephus who says:—Antq. vii. 9, 1.

“But when 4 years had passed.”

Besides, Absalom's history goes to show that his entire life barely exceeded 30 years, so that 40 years would have been an impossibility.

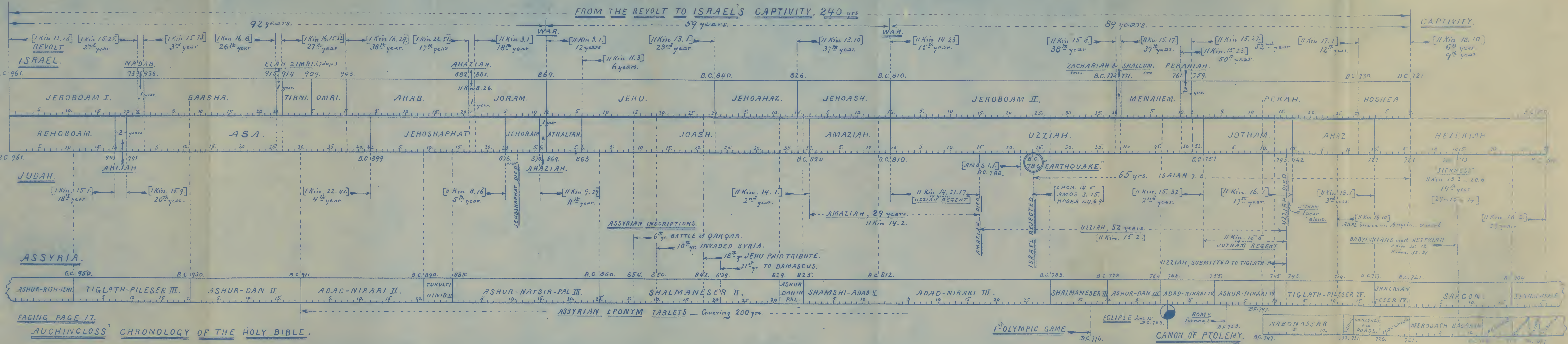
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### GRANDFATHER—GRANDCHILD.

The Old Testament, when giving the name of a child, once removed, makes no use of the modern prefix “grand.” With it, a grandson is simply a son; and a granddaughter simply a daughter. It is important to bear this distinction in mind when locating the characters chronologically. We read frequently of Jehu the son of Nimshi [I Kin. 19, 16], when in truth his father was named Jehoshaphat, and his grandfather Nimshi. [II Kin. 9, 2.] Then again Athaliah the daughter of Omri [II Chron. 22, 2] was in reality the daughter of Ahab and granddaughter of Omri. [II Chron. 21, 6.] Although Mephibosheth was called the son of









Saul [II Sam. 19, 24], he was the son of Jonathan and grandson of Saul. [II Sam. 4, 4.] In like manner Nebuchadnezzar was the grandfather of Belshazzar and Nabonidus the father. [Dan. 5, 11.] Achan, according to Joshua 22, 20, was the "Son of Zerah," but in reality he was the great-grandson of Zerah as explained in Joshua 7, 18. The careful reader, however, will supply the prefix "grand" as the occasion may require.

### KINGS OF ISRAEL.

The list of Israel's monarchs marshals before the inquirer an array of 495 years extending from the coronation of Saul to the burning of Jerusalem by Nebuchadnezzar. The period may be divided into three parts:—

Chronologically speaking, the reigns of Saul, David and Solomon present no difficulties. The same is true of the time when Judah alone was a nation, but many look upon the time when Israel and Judah were separate kingdoms, as a most perplexing period, in fact an enigma.

We purpose to give special attention to the supposed difficulties and to show that the Bible record is perfectly consistent and as plain as A B C.

In describing the reigns of the various kings the Bible presents the subject in a two-fold manner. One record deals with totals, as for instance—"Asa reigned 41 years"—the other record places limitations, for example—Asa began to reign in the 20th year of Jeroboam and died in the 4th year of Ahab. The latter way of presenting the subject invariably yields the best results.

Then again the Bible indicates the presence of regencies, as the result of old age, of a severe fall, of incapacity, and of leprosy, but takes no pains to put the enumerator on his guard against the error of a double count. Every careful accountant, however, as a matter of course, will search out as many checks as possible and apply them to the work in hand.



With these general features in mind, we have made a geometrical plotting of each year from B.C. 961 to 721, have studied every event in its historical setting and arrived at the following figures, which can be accepted as the true length of each king's reign.

THE KINGDOM.

(FROM SAUL TO ZEDEKIAH.)

Aets 13, 21	Saul reigned . . . . .	40 years	
I Kin. 2, 11	David " . . (7 + 33) .	40 "	
" 11, 42	Solomon " . . (4 + 36) .	40 "	
			120
" 12, 16	Rehoboam " . . . . .	18 "	
" 15, 1	Abijah " . . . . .	2 "	
" 15, 9	Asa " . . . . .	42 "	
" 22, 41	Jehoshaphat reigned . . . . .	23 "	
II Kin. 8, 16	Jehoram " (Regent 2) .	6 "	
" 9, 29	Ahaziah " . . . . .	1 "	
" 11, 3	Athaliah " . . . . .	6 "	
" 12, 1	Joash reigned . . . . .	39 "	
" 14, 1, 17	Amaziah " . . . . .	14 "	
" 14, 21, 17	Uzziah " (Regent 15 yrs.) .	53 "	
" 15, 32	Jotham " (Regent 14 yrs.) .	15 "	
" 16, 1	Ahaz " . . . . .	15 "	
" 18, 10	6th Hezekiah . . . . .	6 "	
			240
" 18, 2	29th " . . . . .	23 "	
" 21, 1	Manasseh reigned . . . . .	56 "	
" 21, 19	Amon " . . . . .	2 "	
" 22, 1	Josiah " . . . . .	31 "	
" 23, 31	Jehoahaz " . . . say .	½ "	
" 23, 36	Jehoiakim " . . . . .	11 "	
" 24, 8	Jehoiachin " . . . say .	½ "	
" 24, 18	Zedekiah . . . . .	11 "	135
	Total . . . . .		495

YEARS OF ACTIVE RULE.

(REGARDLESS OF REGENCIES.)

References		JUDAH	Years of active rule	Totals	References		ISRAEL	Years of active rule	Totals	
I Kin.	12, 16	Rehoboam	18	92	I Kin.	12, 16	Jeroboam I	22	92	
"	15, 1	Abijah	2		"	15, 25	Nadab	1		
"	15, 9	Asa	42		"	15, 33	Baasha	23		
"	22, 41	Jehoshaphat	23		"	16, 8	Elah and Zimri	1		
II Kin.	8, 16	Jehoram	6		"	16, 22, 23	Tibni and Omri	11		
"	9, 29	Ahaziah	1		"	16, 29	Ahab	21		
CHANGE OF RULERS AFTER					"	22, 51	Ahaziah	1		
					II Kin.	1, 17, 3, 1	Joram	12		
					YEARS . . . . .			. . . . .		92
II Kin.	11, 3	Athaliah	6	59	II Kin.	9, 27	Jehu	29	59	
"	12, 1	Jehoash	39		"	13, 1	Jehoahaz	14		
"	14, 1, 17	Amaziah	14		"	13, 10	Jehoash	16		
CHANGE OF RULERS AFTER					YEARS . . . . .					. . . . .
II Kin.	14, 21, 17	Uzziah	53		II Kin.	14, 23	Jeroboam II	38		
"	15, 32	Jotham	15		"	15, 8	Zachariah and	1		
"	16, 1	Ahaz	15		"	15, 8	Shallum			
"	18, 10	6th Hezekiah	6		"	15, 17	Menahem	10		
					"	15, 23	Pekahiah	2		
					"	16, 1	Pekah	29		
				"	17, 1	"	9			
				89	"	17, 1		Hoshea	9	89
JUDAH'S Total . . . . .				240	ISRAEL'S Total . . . . .				240	

It will be noted, that the figures take a fresh start after each simultaneous change of rulers. This feature affords an excellent check upon the work. No lapses of government occurred during the entire period, consequently there were no "interregnums."

## REGENCIES.

There are four regencies found in the history of Judah and Israel's kings which appear in the following list:

1st.	—	Jehoram	was	made	Regent	2	years	before	his	father	died.
2nd.	—	Joram		“	“	7	“	“	brother	“	
3rd.	—	Uzziah		“	“	15	“	“	father	“	
4th.	—	Jotham		“	“	14	“	“	“	“	

These supplemental governments are largely responsible for difficulties in chronology, because in effect they introduced a double count, which at last prompted the sacred writer to try and balance his accounts, a process which only made matters worse, because it did not remove the disturbing cause.

Among the regencies, those of Uzziah and Jotham are the most complex and are thought worthy of special mention.

Amaziah reigned alone from . . . . .	B.C. 824 to 810—14 yrs.
Uzziah reigned as regent from . . . . .	“ 810 to 795—15 “
Amaziah died in . . . . .	B.C. 795
Uzziah's active reign ran from . . . . .	“ 810 to 757—53 “
Jotham reigned as regent . . . . .	“ 757 to 743—14 “
Uzziah died in . . . . .	B.C. 743

## UNBALANCED ACCOUNTS.

We are now safely across the 240 years of divided kingdom, have reached solid ground and have settled every reign on its true basis. We are therefore in a position to review profitably the numerical work of the writer of the Book of Kings and to sympathize with him in the difficulties that beset his path, for undoubtedly many valuable records of the Sanctuary were destroyed when the Philistines burnt the town of Shiloh—1120—and carried away the Ark of the Covenant. We know not what books of reference lay before him, but cannot go far astray if we count the following list as part of the number:

- |   |                               |
|---|-------------------------------|
| 1. "Book of the wars of the Lord."          | 5. "Book of Jasher."          |
| 2. "Story of the book of the kings."        | 6. "Book of Samuel the Seer." |
| 3. "Book of the kings of Judah and Israel." | 7. "Book of Jehu."            |
| 4. "Book of the kings of Israel and Judah." | 8. "Book of Iddo the Seer."   |

All of these works of reference have long since been destroyed, but their numerals have been preserved, and with these we can trace the problem that confronted the sacred author. The following table shows each item and the totals show the amounts to be reconciled:—

## IRRECONCILABLE LENGTHS.

References	JUDAH	Said to have reigned	References	ISRAEL	Said to have reigned
I Kin. 14, 21	Rehoboam	17 yrs.	I Kin. 14, 20	Jeroboam I	22 yrs.
" 15, 2	Abijah	3 "	" 15, 25	Nadab	2 "
" 15, 10	Asa	41 "	" 15, 33	Baasha	24 "
" 22, 42	Jehoshaphat	25 "	" 16, 8	Elah and Zimri	2 "
II Kin. 8, 17	Jehoram	8 "	" 16, 23	Tibni and Omri	12 "
" 8, 26	Ahaziah	1 "	" 16, 29	Ahab	22 "
" 11, 3	Queen Athaliah	6 "	" 22, 51	Ahaziah	2 "
" 12, 1	Jehoash	40 "	II Kin. 3, 1	Jehoram	12 "
" 14, 2	Amaziah	29 "	" 10, 36	Jehu	28 "
" 15, 2	Uzziah	52 "	" 13, 1	Jehoahaz	17 "
" 15, 30	Jotham	20 "	" 13, 10	Jehoash	16 "
" 18, 1	Jotham to				
	Hezekiah	3 "	" 14, 23	Jeroboam II	41 "
" 18, 10	6th year of		" 15, 8, 13	Zachariah and	
	Hezekiah	6 "		Shallum	0 yrs.
" 16, 2	Ahaz (skipped)	16 "	" 15, 17	Menahem	10 "
			" 15, 23	Pekahiah	2 "
			" 16, 1	17 yrs. } Pekah	29 "
			" 17, 1	12 " }	
				Qualified by:	
			" 17, 1	12 yrs. } Ahaz	
			" 18, 1	3 " }	
			" 16, 2	15 } Excess 1	
			" 17, 1	16 }	
				Hoshea 9 yrs }	8 "
	JUDAH'S Total	267 yrs.		ISRAEL'S Total	249 yrs.



There was only one way out of this maze and that was a resort to the synchronous dates given in other parts of the Bible, as already explained. But the sacred writer made the fatal mistake of trying to balance the accounts, a thing which could not be done. However, he moved the 1st year of Uzziah along 27 points (II Kin. 15, 1) and thus reduced his total for Judah's kings from 267 years to 240 years. He then shortened the reign of Pekah by 9 years (II Kin. 15, 27) and thus reduced his total for Israel's kings from 249 years to 240 years.

Now that we know his process, we can easily restore the text. We have only to make:—

II Kin. 15, 1 read . . . . .“In the 1st year of Jeroboam,”  
II Kin. 15, 27 “ . . . . . “Began to reign over Israel in Samaria,  
and reigned 29 years.”

and the harmony of the synchronous dates will be preserved.

Moab and Ammon were brother nations long before Israel entered Canaan. Gen. 36, 31, 35. Their countries lay east of the Dead Sea, on both side of the river Arnon. Num. 21, 13. About 100 years before Israel entered Canaan the Amorites fought and captured that portion of the Ammonite territory in which Heshbon was located. Num. 21, 26, 31. Finally, Israel recaptured the land and held it for 200 years. See page 13.

I Kin. 6, 1.	Egypt to Temple . . . . .	480 years
	Less Egypt to division of land . . .	46
	Less Jephthah to Solomon . . . .	234
		— 280 years
	Total	200 years

Although, the king of the Ammonites had no just claim to the land, yet in Jephthah's day he declared it belonged to his kingdom (—"MY LAND" Judges xi, 13—) and Jephthah showed him that he had lost title for 300 years, without making a protest.

BOAZ AND RUTH.

“In the 10th generation” from Salmon, Boaz was united in marriage with Ruth the Moabite. Ruth 4, 11, Deu. 23. 3.

## AHAZ, KING AT TWENTY-NINE.

Many find difficulty in reconciling the relative ages of Ahaz and his son Hezekiah, when in turn each became king of Judah. This is owing to the fact that the attempt to balance accounts in effect struck out 9 years of actual time and made the age of Ahaz only 20 years when it should have been 29 years. The only way to correct a list of ages or reigns is to correct each false item. It cannot be accomplished by arbitrarily increasing or diminishing any one or more of the items. II Kin. 16, 2.

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 LAST YEARS OF JUDAH.

After Israel went into captivity B.C. 721, the kingdom of Judah lasted 135 years longer. In studying this interval we miss the checks afforded by synchronous dates, and yet one check remains which covers 30 years of the time and is found in Ezekiel 1, 1 and 2. It began with the Great Passover of Josiah, B.C. 622, and ran over to B.C. 592, the 5th year of Zedekiah, which was also the 5th year of Jehoiachin's captivity. This period binds together the reigns of five kings and leaves only two unchecked. However, the years B.C. 721 and 586 are themselves so surely determined that not a shadow of a doubt hangs over any reign covered by the period.

After the Chaldean rule, Judah passed successively under the control of Persia, Greece and Syria. Finally Judas Maccabeus set up the Asmonean Dynasty in B.C. 163 and his brother Simon secured entire freedom for the Nation, on Independence Day May 4th B.C. 141. Judas Aristobulus became king in B.C. 104. The dynasty lasted 126 years and was followed by the Idumean Dynasty of Herod in B.C. 37. The death of Herod B.C. 1 marked the end of Jewish national life. Rome then took control and words uttered almost 17 centuries before, by the patriarch Jacob, found their fulfilment:—

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.”

## SABBATIC YEARS.

The Mosaic law commanded, that every 7th year, planting should be omitted and the land allowed to lie fallow. The year was called the Sabbatic year and the custom was observed by Israel until they cast off the theocratic government and chose Saul for their king. Saul began to reign in B.C. 1081 and in 1073, which was a Sabbatic year, Israel failed to observe the law and "inquired not at the ark in the days of Saul"—1 Chron. 13, 3. After the first omission, neglect of the Sabbatic year became a chronic habit and period followed period until they had disobeyed the command 70 times. The year B.C. 590 was the 70th omission, and we read in Ezek. 20, 3, 31, 21.

"And it came to pass in the 7th year in the 5th month the 10th day of the month (August 1 B.C. 590) that certain of the Elders of Israel came to inquire of the Lord, and sat before me. Then came the word of the Lord unto me saying:—as I live saith the Lord God, I will not be inquired of by you," &c. . . . "and my Sabbaths they greatly polluted," &c. . . .

In a word, God cast them off, and before 4 years went by, Nebuchadnezzar had burnt their Temple and put an end to their kingdom.

"They were carried away to Babylon . . . until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath to fulfil three score and ten (70) years."—II Chron. 36, 20, 21—Lev. 26, 34, 42.

But it may be asked, how can we be assured that B.C. 1073 and 590 were Sabbatic years? — We answer, in view of the fact that Jewish authorities have for nearly 19 centuries recognized B.C. 37 also B.C. 30 as Sabbatic years, it is fair to take them as a basis of calculation. If we divide each of these numbers by 7 we obtain 2 for a remainder. Now apply the same test to the years 1073 and 590 and we shall find a remainder of 2 in each instance. The 70 years during which the Temple lay in ruins, therefore, furnishes us with an admirable check on the



figures given in the foregoing summary of the kings of Israel and of Judah, and assures us that the figures can be implicitly relied upon for their accuracy—(B.C. 586 to 516 incl.).

The Sabbatic law reads as follows:—

“Speak unto the children of Israel, and say unto them, *When ye come into the land* which I give you, then shall the land keep a Sabbath unto the Lord. Six years thou shalt sow thy field . . . but in the seventh year shall be a Sabbath of rest unto the land.”—Lev. 25, 1, 2, 3.

The children of Israel crossed the Jordan and came into the land in B.C. 1437, and did their first sowing for a complete crop in the following year, hence B.C. 1430 ought to have been observed as a Sabbatic year. Applying the test already given we find that 1430 was in truth a Sabbatic year. Between that date and the standard B.C. 30 there was an interval of 200 “Weeks of years,”—in other words Sabbatic years—for the Hebrews applied the word weeks to both days and years. Their

WEEK OF DAYS ended with their Sabbath, and  
WEEK OF YEARS ended with the Sabbatic year.

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## LINK BETWEEN OLD AND NEW TESTAMENT.

In the year B.C. 538 an Heavenly Messenger was sent to the prophet Daniel, who announced that “Seventy Weeks”—or 490 years—would measure the time between the date of a certain “commandment” to restore and build Jerusalem and the date when Messiah would be cut off for the sins of others. As this period far exceeded the span of human life, the prophet was obliged, for the benefit of subsequent generations, to commit the message to writing. The decree issued by Cyrus, two years later, related only to the Temple. It therefore had nothing to do with the heavenly message. Eighty years, however, passed before the initial date or starting point was reached. Finally, Artaxerxes in the 7th year of his reign, issued a decree whose fulfilment satisfied every condition and under its pro-



visions the Jews returned to Jerusalem, led by Ezra the Scribe—Ezra 7th chapter. After vexatious delays, they finished the walls of the City in “troublous times” during the rule of Nehemiah. Neh. 4, 16.

Since Artaxerxes began to reign in the autumn of B.C. 465, the 7th year of his reign (Ezra 7, 8) extended from the autumn of B.C. 459 to the autumn of 458. What happened during the spring is recorded in the book of Ezra, and if you will calculate the respective dates with the “Idan Olamim” of Dr. Sossnitz you will find that:—

The Jews began to leave Babylon . . . . .	March	9	B.C.	458
Congregated by the river to Ahava . . . . .	“	17	“	458
Started for Jerusalem . . . . .	“	20	“	458
Reached Jerusalem . . . . .	July	5	“	458

The Spring of B.C. 458 therefore was the initial date.

Query:—How did that date register with the Heavenly Scale? Did it fall at the beginning, middle, or end of a “Week”?—

The Key to the solution is given in verse 27, where it is said, that Messiah would “confirm the covenant with many for one week and *in the midst of the week* he shall cause the sacrifice and the oblation to cease.” Of course, Mosaic sacrifices would be no longer necessary, for according to verses 24–26, Messiah would “be cut off” and would “bring in everlasting righteousness.” Now the expression “the midst of the week” is simply another way of saying—one-half of 7 years, which is 3½ years—the length of Our Lord’s ministry. Our problem then, is one of whole-weeks and of half-weeks.

The prophecy covered—verse 24— . . . . .	70	WEEKS
Messiah’s ministry covered . . . . .	$\frac{1}{2}$	WEEK
Period given in verse 25 . . . . .	7	“
Period given in verse 26 . . . . .	62	“ 69½ “
Difference . . . . .	$\frac{1}{2}$	“

From which it is manifest, that the issue of the decree, or “going forth of the commandment” took place neither at the

beginning nor at the ending, but in the *middle* of a Sabbatic Week.

As foretold by the Angel, the Jews experienced “troublous times” on reaching Canaan, which seriously delayed their work.—Neh. 4 chap. and 6.15.

We have given a graphic illustration of the problem which will explain itself. We also give a numerical statement of the years as related to the Christian Era.

Spring of B.C. 458 to Christian Era . . . . .	457 $\frac{3}{4}$ years
Christian Era to Spring of A.D. 33 . . . . .	32 $\frac{1}{4}$ “
<hr/>	
The whole time was 70 WEEKS, or	490 years
<hr/>	

The writer has bestowed special study on the solution of this prophecy, because he believes, that the interpretation placed upon the passage by many devout Christians has from unfriendly quarters, contributed largely to an unjust criticism of the Book of Daniel. The thought that a Standard Week—7 years long—could quietly register 69 periods, and then suddenly explode and take upon itself a new character by which it is made to occupy thousands of years with the possibility of thousands more is not logical. The non-explosive standard, on the contrary, has a common-sense basis for action. The fact that its solution lands directly upon a date of supreme importance, shows that the author of the Book was an inspired writer, and that the book itself is rightly bound up in the Holy Bible, a position from which it can never be dislodged by its adversaries.

In view of the above relation of numbers, we accept the revelation made to the Prophet Daniel, as the grandest prophecy of the Old Testament, because it points with mathematical precision to the date of the most momentous event in all history.

The prophecy points to the decree of Artaxerxes and not to that of Cyrus.—Ezra vii. 9.25 and viii. 15.31.





“Jesus began to be about 30 years of age in the 15th year of Tiberius Caesar.”

How shall we understand his words? Shall we follow the 20th Century line of thought and ascribe 3 years of joint-rule to Augustus and Tiberius, or shall we be guided by Luke's contemporary,—the great Hebrew scholar Josephus,—who tells us (Wars 2.9.1.) “The Roman Empire was translated to Tiberius upon the death of Augustus.” Also, (Antq. 18.6.5.10) that “The Emperor Tiberius held the government 22 years, 5 months, 3 days.” (From Aug. A.D. 14 to March A.D. 37.)

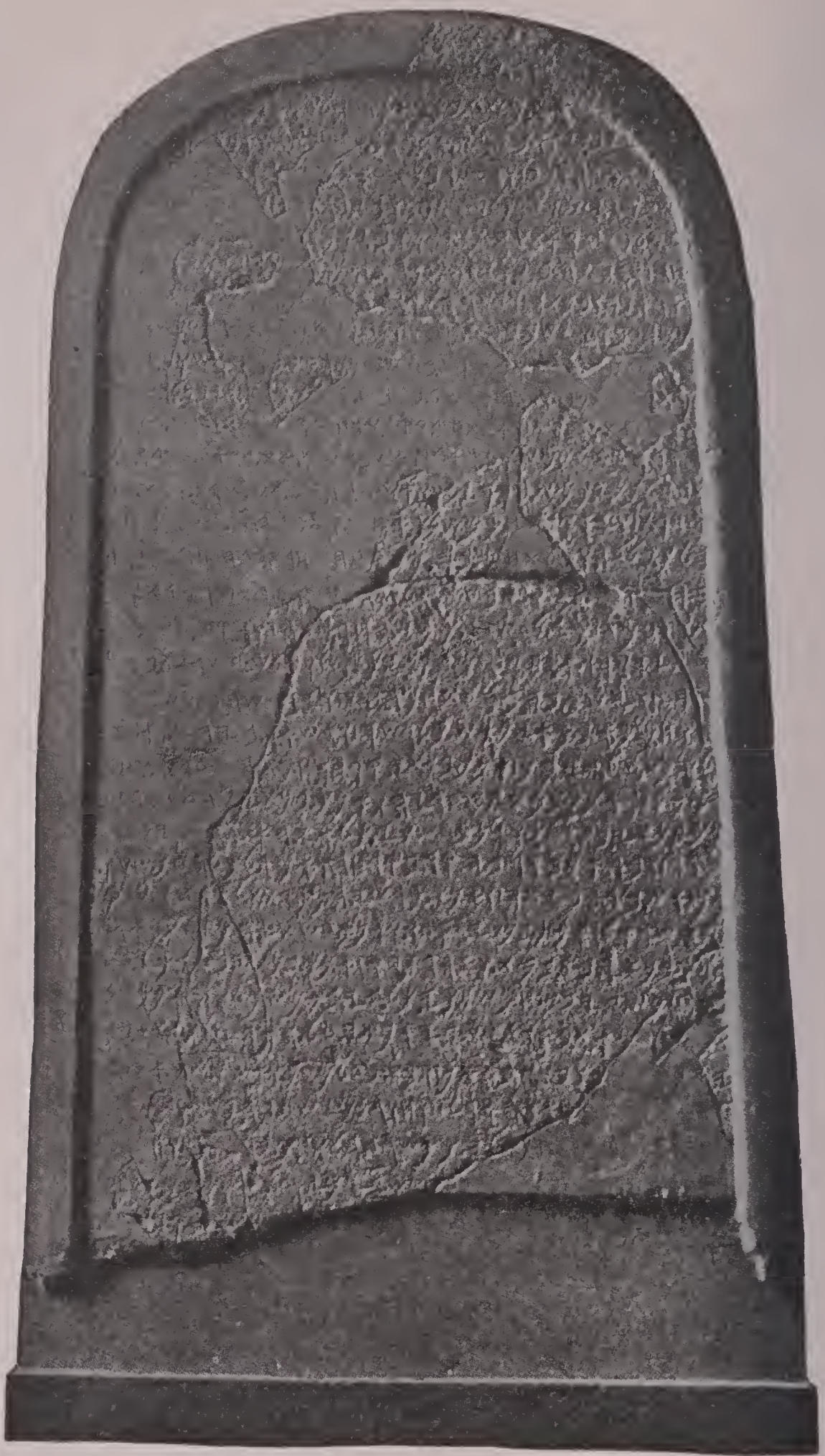
Since these statements agree with the known facts of Roman History, we emphatically reject the 20th Century speculation and accept the 1st Century facts, which locate the end of “the 15th year of Tiberius Caesar” on the 29th day of August A.D. 29. To this date, we add the  $3\frac{1}{2}$  years of Our Lord's Ministry and reach the Spring of A.D. 33, at which time, in the words of the Prophet Daniel Messiah was to be “cut off and bring in everlasting righteousness.”

This exact and perfect correspondence in time, between the starting and terminal points of the 70 WEEKS, or 490 years, proves conclusively that the Revelation received by Daniel “in the first year of Darius” came *direct from Heaven*.

This fact, for all time, settles Daniel's right to be called a Prophet—“One greatly beloved.”

Thus we see that the book of Daniel itself rests on a firmer foundation than the Rock of Gibraltar.





THE MOABITE STONE. B.C. 865  
This stone was carved when Jonah was a lad

## THE PROPHET JONAH

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HUMAN ingenuity has of late years given close attention to the problem of locomotion beneath the waves. At first, the diving bell and caisson made it possible for man to walk on river and harbor bottoms. After that, submarine armor gave him greater latitude and freedom of motion. But it remained for a recent discovery to enlarge that freedom to such an extent that he now travels at will beneath the waves, inside of a fish-shaped body called a Submarine. He lives in it as in a home. Reads, writes, eats, and sleeps undisturbed, while vessels and monsters of the deep pass over his head with impunity. In it, he can travel at a speed of 8 or 10 miles per hour, go in any direction he pleases; and when he so desires—not till then—he comes to the surface and steps out upon the dry land, being none the worse for his uncanny experience.

We must go to the Bible, however, for an account of the first submarine journey, which took place in B.C. 808. The traveller was the prophet Jonah, the son of Amittai, whose home was not far from Nazareth. His port of departure was Joppa, where he found a ship bound for Tarshish, on which he took passage, paid the fare and retired to his quarters for rest. The vessel had scarcely put to sea before a mighty tempest arose, so that the ship was like to be broken. The sailors, filled with fear, then cast lots, and in consequence Jonah was thrown into the sea.

“Now the Lord had PREPARED A GREAT FISH to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.”

FINALLY:

“The Lord spake unto the fish, and it vomited out Jonah upon the dry land.”



We have here in contrast the work of man and the work of Almighty God, Creator of the Universe. It seems almost incredible that some minds could be so utterly dense and so lacking in true faith, as to claim that man can build a submarine, but God could not and did not *prepare a great fish* in order to save His Prophet alive and carry out His benevolent purpose toward the inhabitants of Nineveh;—a great city, wherein were more than 120,000 persons that could not discern between their right hand and their left. Both the Old and the New Testament bear witness to the fact that the City of Nineveh repented as a result of preaching by the Prophet Jonah.

The Monuments also show that a great religious movement took place in those days, which resulted in a change from the worship of many gods to only one god, whom they called Nebo. The noted Assyriologist, Professor Winckler of Berlin, declares that the Reformation, which happened in the reign of Adad Nirari III, was as decided as that of Luther, and he quotes in part from an inscription, not an anonymous carving but one signed by a certain officer of the Crown, in which the “essential” truth was:

“Put thy trust in Nebo, trust not in another god.”

This dignitary held office in B.C. 798 and one of his official seals has recently been discovered. The Ninevites were sincere in their repentance and the city was spared 200 years. It finally fell in B.C. 607.

Thus it appears, many generations of Ninevites had good reason to rejoice that *before* the arrival of the most critical moment in the life of the Prophet Jonah,

“THE LORD HAD  
PREPARED A GREAT FISH  
TO SWALLOW UP JONAH.”

We insert this view of a great fish for the benefit of those who are disposed to haggle about details and contend that the mouth of a whale is not adapted to swallow a man

This great fish was caught off the Florida coast in 1912. It measured 45 feet in length, 24 feet in girth and weighed 30,000 pounds. The tail measured 10 feet from tip to tip. Its mouth opening was 38" wide, by 31" high and 43" deep. It had swallowed an animal weighing 1500 pounds.

Truly after such a display of swallowing capacity and internal roominess no one can doubt the facts stated in the Book of Jonah.







## THE APOCRYPHA.

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THE Old Testament closes with the Book of Malachi, which was written probably in the 5th Century B.C., before the Persians lost control of Syria in the battle at Cunaxa. Four centuries intervened between that date and the Christian Era. The 14 Books of the Apocrypha pretend to span the interval, and while we are willing to concede the claim of the writer of Ecclesiasticus, that:—

“I have more to say, for  
“I am filled as the Moon  
“At the full.”

Neither he, nor Tobit, nor Baruch, nor any of the writers rose to the lofty altitude of Inspiration. Their books must be classified with the Works of Herodotus, Josephus, Plutarch, and other early historians. They give us, however, most interesting information concerning the Maccabees, and since their dates are recorded in years of the Seleucidae, one can easily translate them into years B.C.—a very valuable feature.



## CHRISTMAS DAY.

---

THE Romans had a Festival named Saturnalia, in honor of their deity Saturn. They celebrated it annually during the week ending December 24th.

While the Festival lasted war was not declared, battles were not fought, educational institutions were closed, and an exchange of gifts took place among all classes of the community. It was a time of general rejoicing!

In the third century, when heathenism was on the wane, the Church of Rome decided to create a similar festival. Whereupon she made:

### **JANUARY 6TH—CHRISTMAS DAY.**

She declared that Our Saviour was born on that day and the Star appeared to the Wise Men of the East. She did this, without finding anything in the New Testament, or in the writings of the Fathers to support her declaration. Clemens Alexandrinus made no mention of a Christmas Day even so late as A.D. 210. But in A.D. 335 the Church of Rome issued a second decree, which commanded all Christians to celebrate on:

DECEMBER 25TH—THE NATIVITY.

JANUARY 6TH—THE EPIPHANY.

When asked, for what reason January 6th no longer stood for Christmas Day, the Church answered that:

“The second appearance of the star  
was **HOLIER** than the first.”

Many replied to this absurd distinction:

“You have divided the Feast,  
You have involved us in polytheism.”



Rome quickly silenced every objection and her Decree has held its own for the past one thousand six hundred years.

The Saturnalia terminated December 24th, and purely as a matter of policy, the day following, was selected for Christmas. Of all inappropriate dates December 25th takes the prize!

Viewed from any angle you choose, it plainly contradicts the New Testament narrative.

In December the nights were cold, snow covered the ground, and grazing was impossible. Travel was light, and the Inns were not crowded.

In September, on the contrary, the night air was mild and shepherds without discomfort could abide in the field, "keeping watch over their flock." Then, too, the Feast of Tabernacles brought thousands from all directions to Jerusalem and filled to overflowing both the Inns of the City and those of Bethlehem, as well as the neighboring towns. In view of these facts, the writer makes no apology for presenting a chapter on the Christian Era, which gives historical proof—NOT GUESS-WORK—that Our Saviour was born in the month of September.

#### B.C. 2

- 
- March —Birth of John the Baptist.
  - September —Birth of Our Lord Jesus Christ.
  - “ —Announcement to the shepherds.
  - “ —The Star led the Wise Men, a journey of about 1000 miles.
  - November —Purification, at end of 41 days [Lev. xii: 2, 3].
  - December —The Wise Men reached Bethlehem.
  - “ —Flight of Our Lord's parents to Egypt.
  - “ —Slaughter of the infants, by order of Herod.

#### B.C. 1

- January —Herod went to Callirrhoe. [See Josephus.]
- February —Herod died,—aged 70,—
- March —30 days mourning. Riots in Jerusalem.
- April —Archelaus sailed for Rome, before the Passover.
- July —Archelaus made Ethnarch.
- August —Archelaus returned to Judea.
- September —Our Lord's parents returned to Nazareth.

## THE CHRISTIAN ERA.

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IN this 20th century it matters not from either a commercial or a political standpoint, whether the year of the Christian Era was or was not accurately located. It is, however, of the utmost importance that the date then chosen should remain firmly fixed for all time to come. That date marks the rise and fall of Empires, the occurrence of notable battles, the issue of proclamations and decrees, in fact it locates and binds together all the innumerable events of everyday life, both public and private.

When, however, the year of the Era is viewed from a religious standpoint it becomes a matter of extreme moment that the year of Our Saviour's birth should be determined with absolute precision, for prophecies expressed in numerals should be judged by the accuracy of their figures, for example the prophecy of the Seventy Weeks in the Book of Daniel.

Since Our Saviour was born a few months before the death of Herod our objective will be to ascertain the year of Herod's death.

To find that year we shall take two well authenticated dates—A.D. 29 and B.C. 31—and reckon from them towards the year in question. According to the Gospel of Luke "Jesus began to be about 30 years of age in the 15th year of Tiberius Caesar." Roman history declares that Tiberius became Emperor immediately on the death of Augustus, and *not* before, viz:—on the 29th day of August, A.D. 14. If, then, Christ was born in the Autumn it would be proper to say that the 15th year of Tiberius was almost complete when "Jesus began to be about 30 years of age," and if we subtract 30 from the Fall of A.D. 29 we locate the date of Our Saviour's birth in

the Fall of B.C. 2. From the New Testament, therefore, we learn that:—

HEROD DIED IN THE YEAR B.C. 1					
Example .	{	Fall of B.C. 2 to Fall of A.D.	1 . . . . .	2 years	
		“ A.D. 1 “ “	14 [1st of Tiberius]	13 “	
		“ “ 14 “ “	29 [15th “ ]	15 “	
Fall B.C. 2 to Fall A.D. 29 equals				30 years	

Before going further it is necessary to expose the fallacy promulgated by certain writers, who declare that 'Tiberius' reign began in A.D. 11, three years *before* Augustus died. This error is of modern origin and unknown to 1st century writers as will appear from the following extracts taken from Josephus:

- Wars 2.9.1.5. "The Roman Empire was translated to Tiberius upon the death of Augustus."
- Antq. 18.6.5. "For although Tiberius was Emperor 22 years," etc.
- Antq. 18.6.10. "Tiberius died after he had held the government 22 years, 5 months, 3 days."—[August A.D. 14 to March A.D. 37.]

In view of these words written in the 1st Century how can anyone dare to pretend that 'Tiberius' reign began 3 years *before* the death of Augustus?—Impossible!

Another fallacy is the pretense that Herod died shortly after a *partial* eclipse of the moon, that occurred March 13, B.C. 4. The claim shows that its authors are not versed in the use of the Jewish Calendar. If they would consult the "Idan Olamim" of Dr. Sossnitz, or other authority, and figure the events of B.C. 4 they would find that the *partial* eclipse was followed immediately by the *Feast* of Purim. Josephus declares his eclipse was followed by a *Fast*. Now inasmuch as Feast is not a Fast, Josephus unquestionably had reference to the Fast of Tebet, which was celebrated the day after a splendid *total* Eclipse of the Moon, that happened on January 9th B.C. 1.—

These two fallacies have proved a veritable quicksand to all those who have built upon them.

The second one of our well-authenticated dates was the



year B.C. 31. By means of it we shall find the year of Herod's birth, and since he lived 70 years the year also of his death.

	The battle of Actium took place in the year .	B.C. 31
Antq. 15.5.2.	"In the 7th year of Herod's reign."	
	[6 entire years] . . . . .	<u>6 years</u>
" 14.16.4. }	Herod began to reign in the Sabbatic year .	B.C. 37
" 15. 1.2. }		
	Herod's predecessor Antigonus was cast into	
" 20.10. 1.	prison after he had reigned 3 yrs. 3 mos.	
	Months of negotiation followed. Herod	
" 15. 1. 2.	bribed Antony, who finally ordered Anti-	
	gonus beheaded. Whole time nearly . . .	<u>4 years</u>
" 14.13.10.	Antigonus began his reign in . . . . .	B.C. 41
" 20.10. 1.	Before him Hyrcanus reigned for . . . . .	<u>24 years</u>
" 14.13. 3.	Antipater and Aretas with an army of 50,000	
	defeated Aristobulus and brought Hyrcanus }	B.C. 65
" 14. 2. 1.	to power in . . . . .	
" 14. 8. 5.	When Hyrcanus had reigned for . . . . .	<u>9 years</u>
" 14. 9. 2.	Herod was 15 years old, viz: in . . . . .	B.C. 56
	It follows by adding . . . . .	<u>15</u>
	We arrive at the year of Herod's birth . . .	B.C. 71
" 17. 6.1. }	Since Herod's lifetime covered . . . . .	<u>70 years</u>
Wars 1.33.1. }		
	<u>HEROD DIED IN THE YEAR . . . . .</u>	<u>B.C. 1</u>

Additional proof:—

1 Mac. xiii. 23.	Jonathan slain in 169th year of Seleucidae .	B.C. 143
Antq.13. 7. 4.	Simon reigned . . . . .	8 years
" 13.10.7. }	John Hyrcanus reigned . . . . .	31 "
1 Mac. xvi.14. }		
Antq.13.11. 1.	Judas Aristobulus, king . . . . .	1 "
" 13.15. 5.	Alexander Janneus, king . . . . .	27 "
" 13.16. 6.	Alexandra ———, queen . . . . .	9 "
" 15. 6. 4.	Hyrcanus II, king for 3 months . . . . .	— "
" 14. 1. 2.	Aristobulus alone held sway . . . . .	2 "
" 14. 2. 1.	Aretas placed Hyrcanus II in power . . . . .	— "
" 14.8. 5. }	After Hyrcanus II had reigned . . . . .	9 "
" 14.9. 2. }		
" 14.9. 2. }		
	Herod (then 15 years old) was . . . . .	— "
	made Governor of Galilee . . . . .	— "
Wars 1. 33. 1.	Remainder of Herod's life [70–15] . . . . .	55 " <u>142 years</u>
	<u>HEROD DIED IN THE YEAR . . . . .</u>	<u>B.C. 1</u>

Clement of Alexandria, writing in the 2nd Century testified that "Our Lord was born in the 28th year of Augustus Caesar." Antony died Aug. 1 B.C. 30. Peace was restored and the Temple of Janus closed, on the 11th of January B.C. 29. Augustus had his Triumphal Entry in Aug. B.C. 29 and died Aug. 29 A.D. 14 after a reign of 43 years. B.C. 2 therefore, was the 28th year of the reign of Augustus Caesar.

[See Stromata, Book I, chap. 21.]

The Bible account and the writings of the 1st and 2nd Centuries therefore, harmonize *perfectly* and point with unerring accuracy to B.C. 1 as being the year in which Herod died.

In conclusion it will be observed that guided by the New Testament we have pointed out the fact "Jesus began to be about 30 years of age" in the year A.D. 29, consequently he was born in B.C. 2; also that Herod died in B.C. 1. Guided by contemporaneous history we have demonstrated the fact that Herod died in B.C. 1. We have not only shown the impossibility of an earlier date, but by means of the *total* eclipse of the Moon on January 9th B.C. 1, we have located Herod's death within a few days of the time it actually occurred.

As to the time when Christ was born there is good reason to believe it occurred in the Sabbatic year B.C. 2 during the Feast of Tabernacles—September 13 to 21—a season far more suitable for

"Shepherds abiding in the  
"field, keeping watch over  
"their flock by night"

than the bleak December days of a first century winter, when, according to a contemporary writer, snowstorms abounded in Palestine and armies were obliged to go into winter quarters.

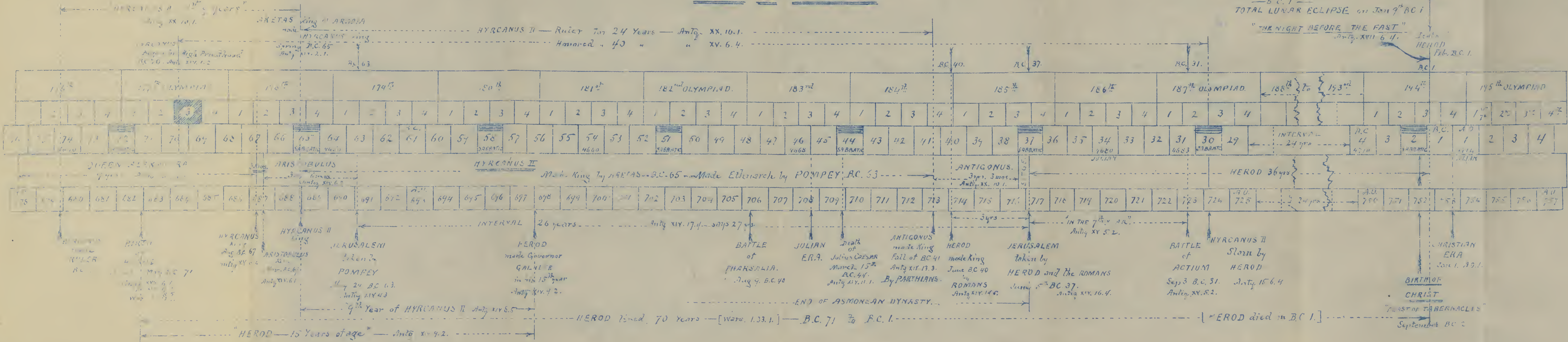
The date of Our Lord's birth, age when he began his ministry, and length of same being known quantities, it follows that the Spring of A.D. 33 was the time when Messiah suffered for the sins of others and brought in everlasting righteousness.



# LIFE OF HEROD.

"FAST"  
FAST OF TABERNACLE on Jan 10<sup>th</sup>  
— B.C. 1 —  
TOTAL LUNAR ECLIPSE on Jan 9<sup>th</sup> B.C. 1

"THE NIGHT BEFORE THE FAST"  
— Antiq. XVII 6.4. —  
HEROD  
Feb. B.C. 1.  
B.C. 1.







JOSEPHUS AND CHRONOLOGY.





## HOW TO READ JOSEPHUS.

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BEYOND all question, Josephus is a hard writer to follow and many often feel when consulting his Works as though they were at sea without date or compass. This defect however can be overcome as Josephus was no romancer, but at all times the conscientious and upright historian. He took a prominent part in the affairs of the first century, about which he wrote as an eye witness. As regards preceding ages he culled facts and figures from the "Sacred Books" of the Jews, of which he was made the Custodian, also from a fine reference library. He names fifty authors found in that collection. His great fault lies in the fact that being an active man of affairs he did not take the trouble to properly review his own writings, striking out conflicting statements, supplying omissions, and correcting miscalculations; he simply drove ahead and left this heritage of careless composition.

We have made the long-needed review and supplied the corrections. If the reader will make marginal notes of our corrections in his own copy, the difficulties of Josephus will fade away and his true value as an historian will be appreciated by all.

## JOSEPHUS' DATA.

The world is greatly indebted to Josephus for his admirable researches in the Sacred Books of the Jews. Notwithstanding his faults, he has preserved with accuracy several spans of great length, viz:—

215	years from the promise to Jacob in Egypt	Antq. II, 15, 2.
430	“ “ “ “ “ the Exodus	“ II, 15, 2.
240	“ “ division of tribes to Israel's captivity—	IX, 14, 1.
411	“ “ building to burning of Temple—see page 39.	
126	“ length of the Asmonean dynasty—	Antq. XIV, 16, 4.

He also approached very near to the correct number when he declared that the interval between Adam and Malachi was 5000 years. Unfortunately Josephus did not confine himself to the Sacred Books, but frequently gave undue weight to statements made by various authors and thus strayed from the true path. For instance, in one place he says, regarding Solomon's Temple, that from the building to the burning was 478 years, in another place 466 years, and by computation we have 411 years. Only this last number is correct. Josephus gives two values to the period between the Exodus and the building of the Temple, viz:—612 years and 592, both of which are wrong.—See I Kin. 6, 1. He gives three values to the reign of Hyrcanus I, viz:—33, 30 and 31 years;—31 is correct; and a galaxy of five values to the period between David and the Temple, viz:—66, 48, 40, 36 and 11 years. In his calculations he gave Saul 18 years and Solomon 80 years, instead of 40 years to each. To Evil-merodach, in one place he gave 18 years and in another 2 years. So too the reader has a choice in the reign of Nergal-sar-user between 40 years and 4 years.—The Canon of Ptolemy gives 4 years. Furthermore, Josephus failed to record the 23 years government by Tola, and the 8 years by Abdon. The following corrections render his statements consistent and in harmony with those of the Bible.

# CORRECTIONS FOR ANTIQUITIES OF THE JEWS.

BOOK	FOR	READ
Preface, 3	5000	4900
“ 3	2000	1500
I 3, 3	2656	2256
“ 6, 5	292	1063
“ 6, 5	70th	130
“ 18, 1	After the death	Before the death
“ 22, 1	185	180
II 11, 2	Raguel	Jethro
V 1, 28	20th year	40th year
“ 1, 29	25 years	46 years
“ 3, 3	40 “	4 “
“ 4, 3	80 “	8 “
“ 5, 4	40 “	4 “
“ 6, 1	3 “	7 “
“ 6, 7	40 “	4 “
“ 7, 6	Judge omitted	(Insert) Tola 23 years
“ 7, 9	300 years	200 years
“ 7, 15	Judge omitted	(Insert) Abdon 8 years
VI 5, 4	18 years	20 years
“ 13, 5	12 “	39 “
“ 13, 5	18 “	38 “
“ 14, 9	18 “	38 “
“ 14, 9	2 [and 20] years	2 “
VII 3, 2	515 years	397 “
“ 15, 3	1300 “	865 “
VIII 3, 1	592 “	480 “
“ “ “	1020 “	910 “
“ “ “	1440 “	2047 “
“ “ “	3102 “	4303 “
“ 7, 8	Reigned 80 years	Reigned 40 years
“ 12, 3	“ 24 “	“ 23 “
“ “ 4	“ 2 “	“ 1 “
“ “ 5	“ 12 “	“ 11 “
“ 13, 1	“ 22 “	“ 21 “



BOOK		FOR	READ
IX	2, 1	Reigned 2 years	Reigned 1 year
"	3, 2	" 25 "	" 23 years
"	5, 3	" 8 "	" 6 "
"	8, 1	" 27 "	" 29 "
"	" 5	21st year	23rd year
"	" "	17 years	14 years
"	9, 3	Reigned 29 years	Reigned 14 years
"	10, 1.3	" 40 "	" 38 "
"	" 3	In the 14th year	In the 1st year
"	11, 1	20 years	29 years
"	12, 3	Reigned 16 years	Reigned 15 years
"	14, 1	947 years	710 years
"	" "	800 "	670 "
X	1, 1	In the 14th year	In the 28th year
"	4, 4	361 years	339 years
"	8, 4	514 " 6 months, 10 ds.	448 "
"	" "	Government 20 years	40 "
"	8 5	Burnt 470, 6 mos., 10 days	411 " * See page 39.
"	" "	1062 years, 6 " 10 "	891 "
"	" "	1957 " 6 " 10 "	2458 "
"	" "	3513 " 6 " 10 "	4714 "
"	9, 7	130 " 6 " 10 "	135 "
"	11, 2	Reign of 18 years	2 "
"	" "	" " 40 "	4 "
"	" 4	360 provinces	120 provinces
"	" 7	1296 days	1290 days
XI	3, 2	127 provinces	120 provinces
"	4, 7	7 years	5 years
"	" "	9th year	6th year
"	" "	23rd day	3rd day
"	" 8	532 years, 6 mos., 10 days	495 years
"	" "	500 "	310 "
"	5, 1	Esdras	Ezra
"	5 chap.	Xerxes	Artaxerxes
"	5, 4	Tebeth	Chisleu "
"	" 7	25th year	20th year
"	" 8	2 years, 4 months	4 months
"	" "	28th year	20th year

BOOK	FOR	READ
XI 6 chap.	Artaxerxes	Xerxes
XII 7, 6	154th Olympiad	153rd Olympiad
" " "	408 years	370 years
" 11, 2	3 "	146th to 149th year. (Seleu)
XIII 2, 3	4 "	7 years, 6 months
" 6, 6	4 "	7 yrs. one dynasty 3 in another
" 8, 2	162nd Olympiad	"In the 4th year of his reign"
" 11, 1	481½ years	432 years
" 16, 2	Hyrceanus II made	H. P. by Alexandra B.C. 70
XIV 2, 1	" " "	King by Aretas B.C. 65
" 4, 4	" " restored	H. P. by Pompey B.C. 63
" 8, 5	" " declared	"High Priest and Ethnarch"
" 16, 4	"of the Fast as if"	Solemnity of the Feast
" " "	27 years	26 years
XV 6, 4	40 "	B.C. 70 to B.C. 30
XVII 6, 3	125 "	126 years
" " 4	Date of Eclipse	January 9th, B.C. 1
" 8, 1	34 years	35½ years
" " "	37 "	38½ "
XVIII, 2, 2	6 months, 2 days	5 months, 22 days
" 4, 6	20th year	23rd year
" 6, 10	5 months, 3 days	6 months, 3 days
XIX 2, 5	4 "	2 "
XX 10, 1	612 years	480 years
" " "	466 " 6 mos., 10 days	411 " * See foot note.
" " "	414 "	373 "
" " "	Jacimus	Judas 3 years, Jacimus 1 year
" " "	Maccabean high priest	No high priest 7 years
" " "	Jonathan's reign	7 yrs one dynasty, 3 yrs another
" 10, 1	Hyrceanus 30 years	Hyrceanus 31 years [xiii. 10. 7]
" " "	As many months	6 months
" " "	24 years	B.C. 65 to B.C. 41
" " "	107 years	106 years
" 11, 2	2000 "	1546 "

\* Antq. X, 8, 5. Adam to burning of Temple 3513 yr. 6 m. 10 dys.

" VIII, 3, 1. " " building " " 3102 " 0 " 0 "

TEMPLE, from building to burning 411 yr. 6 10

## CORRECTIONS FOR JEWISH WAR.

BOOK		FOR	READ
Preface	7	3 years, 3 months	3 years
I	1, 1	3 " 6 "	" "
"	2, 8	33 entire years	31 "
"	3, 1	471 $\frac{1}{4}$ years	432 "
"	10, 4	Very young	15 " old
"	33, 8	34 years	35 $\frac{1}{2}$ "
"	" "	37 "	38 $\frac{1}{2}$ "
II	7, 3	9th year	10th year
"	9, 5	6 months, 3 days	6 months, 18 days
"	11, 1	8 "	10 months, 9 days
V	9, 4	3 years, 6 months	3 years
VI	4, 5	10th day of Ab.	August 5th A.D. 70
"	" 8	1130 years, 7 mos. 15 days	1067 years, 4 months
"	" "	639 " 1 " 15 "	590 "
"	10, 1	2nd year, 8th day	Sept. 2nd A.D. 70
"	" "	1468 years, 6 months	1321 years
"	" "	477 " 6 "	448 "
"	" "	1179 years	1103 "
"	" "	2177 "	1976 "

## CORRECTIONS FOR APION.

BOOK		FOR	READ
I	1	5000 years	5370 years
"	8	3000 "	3863 "
"	19	70 "	50 "
"	"	29 "	21 "
"	21	18th year	19th year
"	"	2nd " of Cyrus	2nd " of Darius
"	"	" " " Darius	6th " " "
II	2	612 years	480 years

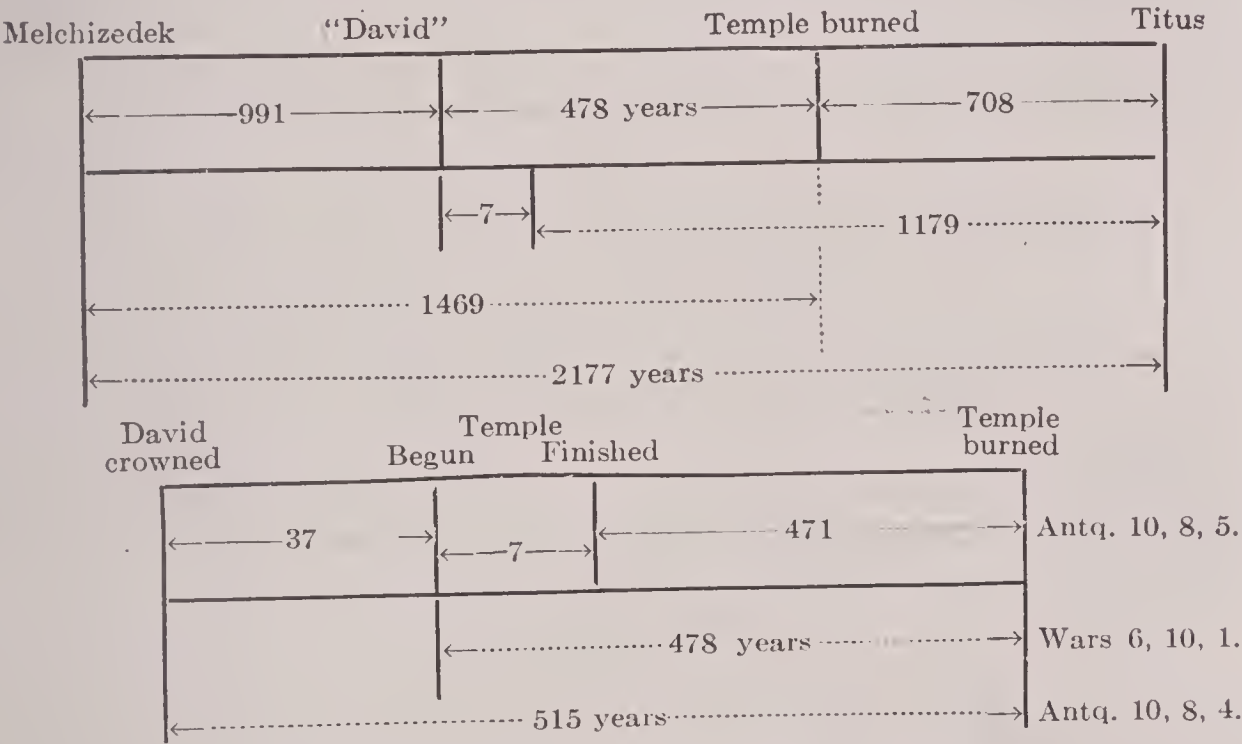


# AGE OF SOLOMON'S TEMPLE.

We have—page 18—Saul to Zedekiah . . .	495 years
Deduct:—Saul 40, David 40, Solomon 4 . . .	84 “
<b>Correct Age of Solomon's Temple . . .</b>	<b>411 “</b>

Josephus' figures confirm this result—see pages 37 and 40.

The conditions imposed by Josephus' numerals can best be expressed in graphic form thus:—See Wars 6, 10, 1.



It can be demonstrated, that Josephus evolved two errors, one of 47 years length and the other of 59 years. He struck out 106 years [47 + 59] and made 1662 years—Adam to the Deluge—reappear as 1556 years, adopting the ingenious plan of burying his mistakes in the antediluvian period. However, we can afford to overlook this, since he has preserved, in a most remarkable manner, that extremely important period—the correct age of Solomon's Temple.

Let us unravel his work and find the correct period.

He tells us that:—

David and his descendants reigned	515 years
Antq. 10, 8, 4.	
By deducting the time between David and Temple [33+4]	37 “
Antq. 8, 3, 1.	
We ought to get the age of the Temple	478 “
Wars 6, 10, 1.	
However, he gave Solomon a reign of 80 years,	
instead of the Bible number 40.	Deduct 40 “
Antq. 8, 7, 8.	
And we have a new value	438 “
Besides:—he made two contradictory statements:—	
{ From Melchizedek to the Temple	1020 years.
Antq. 8, 3, 1.	
{ Melchizedek to the Temple [1469–478]=991	“ Deduct 29 “
Wars 6, 10, 1.	
Makes the new value	409 “
Finally:—2 years must be returned, because he lost them	
by an error in addition	
Antq. 2, 15, 2.	
Antq. 8, 3, 1.	
[430 + 592 makes 1022, not 1020].	Add 2 “
<b>Correct Age of Solomon’s Temple</b>	<b>411 “</b>

PROOF:—See foot-note on page 37.—Besides that demonstration, there are FOURTEEN CALCULATIONS, made with figures given by Josephus, which yield the same result.

Final Outcome.

Temple begun	Kingdom divided	Israel’s captivity	Judah’s captivity	
← 36 →	← 240 →	← 135 →		Antq. 9, 14, 1.
AGE OF TEMPLE				
← 411 years →				

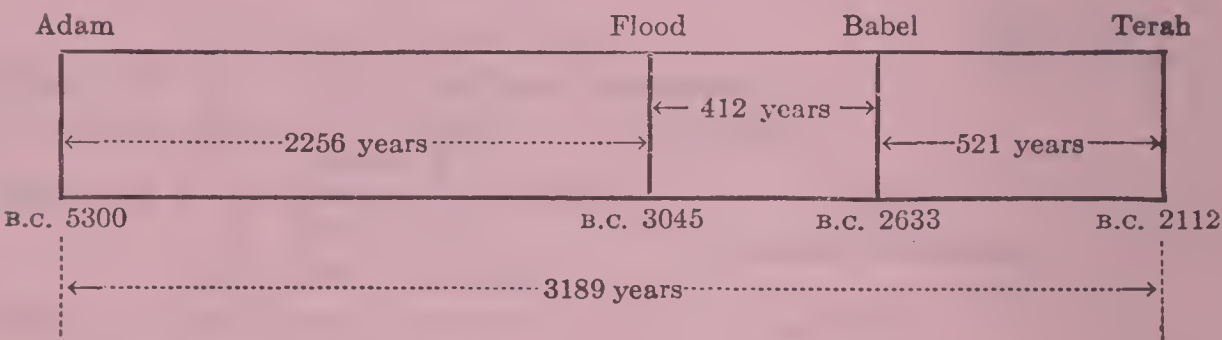
It will be observed, that 240 years was the only period possible, between the division of the Kingdom and Israel’s captivity. Therefore, when Usher and others tried to make the amount greater, they were obliged to pad their figures with two or three “INTERREGNUMS.” All systems of Hebrew chronology based on such pretenses are simply relics of the past, at once unreliable and misleading.

## BIBLE CHRONOLOGY.

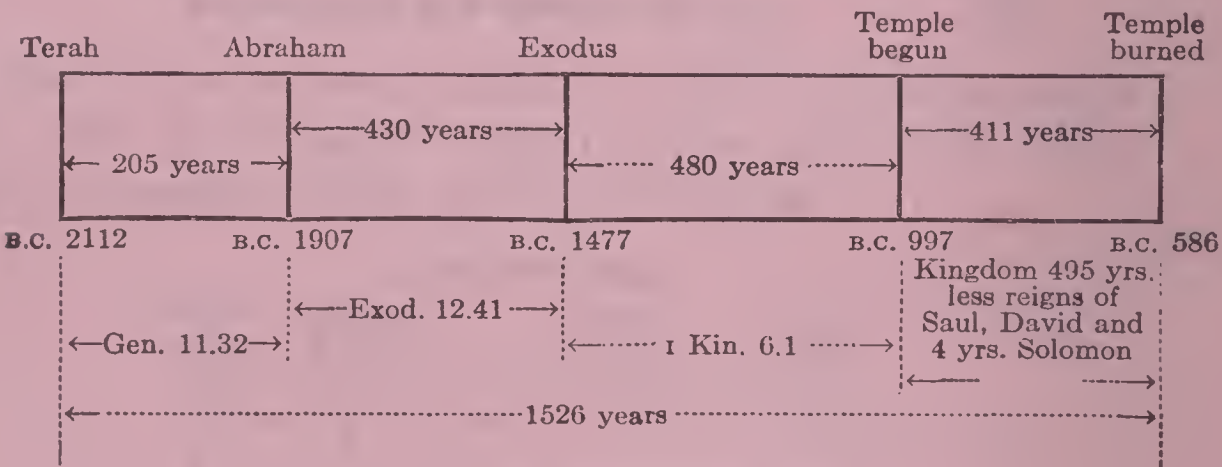


BIRD’S-EYE VIEW OF THE YEARS B.C.

ADAM TO TERAH.



TERAH TO BURNING OF TEMPLE.



SUMMARY.

Adam to Terah	3189 years
Terah to Burning of Temple	1526 "
Burning of Temple to A.D. 1	585 "
Adam to A.D. 1	<u>5300 years</u>

## GENERAL PRINCIPLES.

---

THE most reliable data, extending from Adam to Terah, the father of Abraham, gives the following dates:

Adam . . . . .	B.C. 5300
The Flood . . . . .	B.C. 3045
Confusion of tongues . . . . .	B.C. 2633
Birth of Terah . . . . .	B.C. 2112

Thus far, Bible chronology can only be classed as approximate, simply because different opinions may be held regarding the weight of evidence found in the various texts—Hebrew, Septuagint, Samaritan, and the text of Josephus. But, from Terah, the father of Abraham, onward to the time when Nebuchadnezzar destroyed the Temple, and chronology connects with modern history, the periods are *exact* and the events follow each other in perfect order. The reason for this is found in the fact that the Bible has spanned this great stream of time by four arches of known length.

Span 1.	Life of Terah . . . . .	205 years.	Gen. xi. 32
Span 2.	From Promise to Exodus	430 "	Exod. xii. 41
Span 3.	From Exodus to Temple	480 "	1 Kings vi. 1
Span 4.	Temple building to burning	411 "	Kings, 495–84 years.

---

Total width 1526 years.

In the matter of patriarchal birth-dates, we give preference to the figures of Josephus, because Vespasian made him custodian of the "Sacred Books" which Titus captured in Jerusalem and carried in triumph to Rome. These books were spread out before Josephus when he wrote his "Antiqui-

ties of the Jews," consequently his writings are the latest and best testimony we have as to the contents of those official volumes. Furthermore, the birth-periods of the patriarchs as given by him, run in unison with patriarchal ages and are free from those irregularities which characterize the Hebrew text. There is reason to believe that human life matured in those days very much as it does now. With them a man was counted old at 900 years of age, just as a man of 90 years is regarded at the present day. If then the man of 900 had a son at 200 years, the man of 90 would be expected to have a son at 20 years. All of which seems perfectly natural, besides it harmonizes with the figures that Josephus copied out of the "Sacred Books."

As to Nahor, the Hebrew text says he was 29 years old when Terah was born. The Samaritan says 79 years, while copies of the Septuagint range from 79 to 179 years. Josephus is silent. In this case alone, we are compelled to take independent action. We are reminded that Terah himself was 130 years old when Abraham was born, and since in the majority of instances Josephus' figures exceed those of the Hebrew text by 100 years, we shall follow his example and place the age of Nahor when Terah was born at 129 years. According to the Hebrew text Arphaxad was born 2 years after the Flood, Josephus says 12 years. The latter number is by far the most probable because Arphaxad was not the eldest son of Shem, on the contrary he was his third son born after the Flood.

We shall now turn our attention to the great stream of time that ran between Terah and the destruction of the Temple.

Only one point in this span requires special attention. When Terah died at 205 years of age his son Abraham was 75 years old, consequently Terah was 130 years old when Abraham was born. Many infer from Gen. xi. 26 that Terah was 70 years old, but manifestly such was not the case.

Jacob's descent into Egypt was the Half-way Station in "the sojournings of the children of Israel."

**SPAN No. 1**

**SPAN No. 2**

From the Promise to Isaac was . . . .	25	years	
From birth of Isaac to Jacob was . . . .	60	"	
From Jacob to descent into Egypt was	130	"	
			215 years.
From arrival in Egypt to death of Joseph	71	years.	
Years of oppression in Egypt . . . . .	144	"	215 years
Total, [Exod. xii. 41] . . . . .			<u>430 years.</u>

Many writers have taken the ground that the Bible **SPAN No. 3** length for this span is far too small. Some make it 573 years, while others place the figures as high as 680. *Not one of them, however, is right.* They have all lost sight of the fact that the Bible length 480 years—stated in 1 Kings vi. 1—harmonizes with an allowance of 30 years to a generation. The genealogy of Samuel proves the same, see page 107.

This last span is found by laying out the reigns **SPAN No. 4** of the kings of Judah and Israel, with due regard to the locking-dates given in the 1st and the 2nd book of Kings.

The period so determined—see page 18—equals .	495	years.
Deduct: { Reign of Saul . . . . .	40	years.
Reign of David . . . . .	40	"
To building of Temple . . . . .	4	" 84 "
From Temple building to burning, see page 39 .	<u>411</u>	<u>years</u>

Whence it appears that the material composing Hebrew chronology may be classified as follows:—

TEXTUAL:—

From Adam to Terah . . . . . 3189 years

EXACT AND BEYOND QUESTION:—

Life of Terah . . . . .	205	
Promise to Exodus . . . . .	430	
Exodus to Temple . . . . .	480	
Temple building to burning . . . . .	411	
To Christian Era . . . . .	585	2111 years
Total	5300	years



Besides the locking dates there are many  
**Counter-Checks** verses which serve as counter-checks. A  
very marked example is found in Ezekiel

“In the 5 and 20th year of our Captivity, in the beginning of the  
year . . . in the 14th year after the City was smitten.” Ezek. XL. 1.

This cluster of numbers enables us to determine several  
important dates. Starting with the year in which:—

Since Nebuchadnezzar became King of Babylon . . .	B.C. 605
And took [II Kin. 24.12] 10,000 captives, in his . . .	8th yr.
“The Year of our Captivity” was . . .	B.C. 597
Deducting the . . .	25 yrs.
We have for “the 25th year” of same . . .	B.C. 572
Adding the . . .	14 yrs.
We learn that Jerusalem was taken in . . .	B.C. 586

**Solar Years** The Ancients divided the year into 12 parts  
and in order to preserve the correct rotation  
of the seasons, at intervals they added a por-  
tion of suitable magnitude. This also was the custom of the  
Hebrews.—See the Idan Olamim, of Rabbi Sossnitz.

**Punctuation** The centuries are punctuated by great  
battles and marked events, such as occurred  
at Gilboa, Solomon’s Temple, Division of the  
Tribes, Karkar, Israel’s Captivity, Nebuchadnezzar made  
king, Judah’s Captivity, Cyrus, Zerubbabel’s Temple, Artax-  
erxes, Nehemiah’s Temple, Cunaxa, Era of Seleucidæ, Feast  
of Lights, Independence Day, Jerusalem taken by Pompey,  
Herod made king, and the battle of Actium. These dates  
form historical landmarks, each one of which puts a stop to  
any accumulation of errors and thus preserves the integrity of  
the entire record.

**Graphic Solution** The following table embodies the results of  
many graphic plottings like the blue prints  
facing pages 17, 32, and 70.

# BIBLE CHRONOLOGY.

	B.C.	Years.	Totals.
From Adam to Seth . . . . .	5300 to 5071	230	
Birth of Seth to birth of Enos . . . . .	5071 to 4866	205	
Birth of Enos to birth of Cainan . . . . .	4866 to 4676	190	
Birth of Cainan to birth of Mahalaleel . . . . .	4676 to 4506	170	
Birth of Mahalaleel to birth of Jared . . . . .	4506 to 4341	165	
Birth of Jared to birth of Enoch . . . . .	4341 to 4179	162	
Birth of Enoch to birth of Methuselah . . . . .	4179 to 4014	165	
Birth of Methuselah to birth of Lamech . . . . .	4014 to 3827	187	
Birth of Lamech to birth of Noah . . . . .	3827 to 3645	182	
Birth of Noah to the Flood . . . . .	3645 to 3045	600	
<b>Adam to Flood</b> . . . . .			2256
The Flood . . . . .	3045 to 3044	1	
The Flood to birth of Arphaxad . . . . .	3044 to 3032	12	
Birth of Arphaxad to birth of Salah . . . . .	3032 to 2897	135	
Birth of Salah to birth of Eber . . . . .	2897 to 2767	130	
Birth of Eber to birth of Peleg . . . . .	2767 to 2633	134	
The Confusion of Tongues . . . . .	B.C. 2633		
<b>Flood to Babel</b> . . . . .			412
Birth of Peleg to birth of Reu . . . . .	2633 to 2503	130	
Birth of Reu to birth of Serug . . . . .	2503 to 2373	130	
Birth of Serug to birth of Nahor . . . . .	2373 to 2241	132	
The death of Eber, father of Hebrews . . . . .	2303		
Birth of Nahor to birth of Terah . . . . .	2241 to 2112	129	
<b>Babel to Terah</b> . . . . .			521
Birth of Terah to birth of Abraham . . . . .	2112 to 1982	130	
Birth of Abraham to the Promise . . . . .	1982 to 1907	75	
<b>SPAN No. 1</b> . . . . .			205
The Promise to birth of Isaac . . . . .	1907 to 1882	25	
Birth of Isaac to birth of Jacob . . . . .	1882 to 1822	60	
Birth of Jacob to birth of Joseph . . . . .	1822 to 1731	91	
Birth of Joseph to descent into Egypt . . . . .	1731 to 1692	39	
Arrival in Egypt to death of Joseph . . . . .	1692 to 1621	71	
Years of Oppression in Egypt . . . . .	1621 to 1477	144	
<b>SPAN No. 2</b> . . . . .			430
			382½

	B.C.	Years.	Totals.
The birth of Aaron . . . . .	1561		3824
The birth of Moses . . . . .	1557		
Moses fled from Egypt . . . . .	1517		
The birth of Caleb . . . . .	1516		
THE EXODUS FROM EGYPT . . . . .	1477		
People rebelled; death sentences . . . . .	1475		
The death of Aaron . . . . .	1438		
The death of Moses . . . . .	1437		
Israel in the Wilderness . . . . .	1477 to 1437	40	
Israel crossed the Jordan . . . . .	1437		
The land divided . . . . .	1431		
The rule of Joshua . . . . .	1437 to 1391	46	
The Elders and "No king" . . . . .	1391 to 1371	20	
Servitude in Mesopotamia . . . . .	1371 to 1363	8	
Othniel 1st Judge . . . . .	1363 to 1359	4	
Servitude to Moabites . . . . .	1359 to 1341	18	
Ehud 2nd Judge . . . . .	1341 to 1334	7	
Shamgar 3rd Judge . . . . .	1334 to 1333	1	
Servitude to Canaanites . . . . .	1333 to 1313	20	
Deborah 4th Judge . . . . .	1313 to 1309	4	
Servitude to Midianites . . . . .	1309 to 1302	7	
Gideon 5th Judge . . . . .	1302 to 1298	4	
Abimelech 6th Judge . . . . .	1298 to 1295	3	
Tola 7th Judge . . . . .	1295 to 1272	23	
Jair 8th Judge . . . . .	1272 to 1250	22	
Servitude to Ammonites . . . . .	1250 to 1231	19	
Jephthah 9th Judge . . . . .	1231 to 1225	6	
Ibzan 10th Judge . . . . .	1225 to 1218	7	
Elon 11th Judge . . . . .	1218 to 1208	10	
Abdon 12th Judge . . . . .	1208 to 1200	8	
{ Servitude to Philistines . . . . . }	1200 to 1180	20	
{ Samson 13th Judge . . . . . }	1180 to 1160	20	
Eli 14th Judge . . . . .	1160 to 1120	40	
History of BOAZ and RUTH . . . . .	about 1140		
Samuel 15th Judge . . . . .	1120 to 1081	39	
Saul 1st King . . . . .	1081 to 1041	40	
Sabbatic periods neglected, II Chron., 36, 21.	1080 to 590		
David, 7 years in Hebron, 33 in Jerusalem.	1041 to 1001	40	
Temple begun, 4th year of Solomon . . . . .	1001 to 997	4	
<b>SPAN No. 3</b> . . . . .			480
Solomon (4 + 36 = 40 yrs.) . . . . .	997 to 961	36	
Kingdom divided . . . . .	961		4304

JUDAH.	ISRAEL.	B.C.	Years.	Totals.
			36	4304
Rehoboam . . . .	. . . . .	961 to 943	18	
	Jeroboam I . . . .	961 to 939		
Abijah . . . . .	. . . . .	943 to 941	2	
Asa . . . . .	. . . . .	941 to 899	42	
	Nadab . . . . .	939 to 938		
	Baasha . . . . .	938 to 915		
	Elah [Zimri = 7 days]	915 to 914		
	Tibni and Omri . . .	914 to 909		
	Omri, alone . . . .	909 to 903		
	Ahab . . . . .	903 to 882		
Jehoshaphat . . . .	. . . . .	899 to 876	23	
[died B.C. 875]	Ahaziah [died B.C. 876]	882 to 881		
	Joram . . . . .	881 to 869		
Jehoram . . . . .	. . . . .	876 to 870	6	
Ahaziah . . . . .	. . . . .	870 to 869	1	
	Jehu . . . . .	869 to 840		
Queen Athaliah . .	. . . . .	869 to 863	6	
Joash . . . . .	. . . . .	863 to 824	39	
	Jehoahaz . . . . .	840 to 826		
	Jehcash . . . . .	826 to 810		
Amaziah [died B.C. 795]	. . . . .	824 to 810	14	
Uzziah [died B.C. 743]	. . . . .	810 to 757	53	
	Jeroboam II . . . .	810 to 772		
	Zachariah and Shallum	772 to 771		
	Menahem . . . . .	771 to 761		
	Pekahiah . . . . .	761 to 759		
	Pekah . . . . .	759 to 730		
Jotham . . . . .	. . . . .	757 to 742	15	
Ahaz . . . . .	. . . . .	742 to 727	15	
	Hoshea . . . . .	730 to 721		
	Israel carried to Assyria	721		
Hezekiah . . . . .	. . . . .	727 to 698	29	
Manasseh . . . . .	. . . . .	698 to 642	56	
Amon . . . . .	. . . . .	642 to 640	2	
Josiah . . . . .	. . . . .	640 to 609	31	
Jehoahaz [see Jehoiachin]	. . . . .	609 to 608	1	
Jehoiakim . . . . .	. . . . .	608 to 597	11	
Daniel and Princes taken to Babylon	. . . . .	606		
Babylonian captivity . . . . .	. . . . .	606 to 536		
Jehoiachin [counted with Jehoahaz]	. . . . .	597		
Zedekiah's reign . . . . .	. . . . .	597 to 586	11	
	<b>SPAN No. 4 .</b>	. . . . .		411
				4715



	B.C.	Years.	Totals.
Israel rejected (Ezek. xx. 3) . . . . .	590		4715
Divine indignation (Zech. i, 12) . . . . .	590 to 520		
Temple burnt by Nebuchadnezzar . . . . .	586		
No Temple Service . . . . .	585 to 515	70	
Death of Nebuchadnezzar . . . . .	562		
Cyrus made King of Persia . . . . .	558		
Belshazzar . . . . .	541 to 538		
Cyrus took Babylon . . . . .	538		
Darius the Mede . . . . .	538 to 536		
Jews liberated by Cyrus . . . . .	536		
Darius Hystaspes . . . . .	521 to 485		
Zerubbabel's Temple begun . . . . .	520		
Probation, followed by Indignation . . . . .	520 to 450		
Zerubbabel's Temple finished . . . . .	515		
Zerubbabel's to Nehemiah's Temple . . . . .	515 to 445	70	
Xerxes king of Persia . . . . .	485 to 465		
Esther, queen of Persia . . . . .	479 to 471		
Artaxerxes king of Persia . . . . .	465 to 425		
{ Exodus of Jews from Persia, before Passover	458		
{ "SEVENTY WEEKS" of Daniel = 490 years			
{ Passover B.C. 458 to Passover A.D. 33 = 490			
Temple restored by Nehemiah . . . . .	445		
From Temple to death of Artaxerxes . . . . .	445 to 425	20	
Nehemiah ruled as Governor . . . . .	445 to 433		
Last date given in Old Testament Neh. xiii. 6	433		
History foretold by Daniel xi. chap. . . . .	425 to 163	262	
Persia conquered at Cunaxa . . . . .	401		
Persia conquered by Alexander . . . . .	331		
ERA OF SELEUCIDAE COMMENCED.			
{ By Greek standard, October 1st B.C. . . . .	312		
{ By Babylonian standard, March B.C. . . . .	311		
{ By Josephus' standard, October 1st B.C. . . . .	312		
{ By I and II Maccabees' October 1st B.C. . . . .	312		
Defeat of the Carthaginians . . . . .	202		
{ Temple despoiled, Nov. 27th . . . . .	168		
{ Asmonean Dynasty . . . . .	163 to 37		
{ "Feast of Lights" Nov. 25th . . . . .	165		
Judas Maccabeus, high priest . . . . .	163 to 160	3	
No Asmonean high priest (Alcimus) . . . . .	160 to 153	7	
Jonathan Maccabeus, high priest . . . . .	153 to 143	10	
Simon, Captain . . . . .	145 to 143		
Simon, high priest . . . . .	143 to 135	8	
		450	4715

	B.C.	Years.	Totals.
INDEPENDENCE DAY, MAY 4th . . . . .	141	450	4715
John Hyrcanus, high priest . . . . .	135 to 104	31	
Judas Aristobulus, king . . . . .	104 to 103	1	
Alexander Janneus, king . . . . .	103 to 76	27	
Queen Alexandra . . . . .	76 to 67	9	
Birth of Herod the Great . . . . .	71		
Hyrcanus II and Aristobulus in agreement .	67 to 65	2	
Jerusalem taken by Pompey, May 24th . .	63		
Hyrcanus II installed by Aretas . . . . .	65 to 41	24	
Herod made Governor of Galilee . . . . .	56		
Antigonus . . . . .	41 to 37	4	
Herod made King . . . . .	40		
Herod captured Jerusalem . . . . .	37		
Herod reigned . . . . .	37 to 1	36	
Battle of Actium, Sept. 3rd . . . . .	31		
First year of famine . . . . .	24		
The Sanctuary dedicated . . . . .	18		
Birth of king Agrippa . . . . .	10		
Alexander and Aristobulus slain . . . . .	4		
Christ born in Bethlehem . . . . .	2		
Death of Herod . . . . .	1		
To Christian Era . . . . .	. . . .	1	
<b>Zedekiah to A.D. 1 . . . . .</b>	<b>. . . .</b>	<b>—</b>	<b>585</b>
Total number of years			<u><u>5300</u></u>

From this total of years it is evident that the history of our race, according to the Hebrew system of chronology, began with the year B.C. 5300.

Bible chronology during the first 3000 years can only be classed as approximate, simply because different opinions may be held regarding the weight of evidence found in the various texts—Hebrew, Septuagint, Samaritan, and the text of Josephus. But from Terah, the father of Abraham, onward to the time when Nebuchadnezzar destroyed the Temple, and chronology connects with modern history, the periods are *exact* and the events follow each other in perfect order.



ISRAEL OF THE EXODUS.



## ON THE ROAD TO CANAAN.

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ONE is apt to think of Israel as spending 40 years on the road to Canaan and lose sight of the fact, that 39 of those years were spent in camp, while only one year was consumed in covering their entire journey of 1100 miles between Rameses and the river Jordan. The Bible record is complete as to the route followed, but the history of their journey is scattered through half a dozen different books, the record changing back and forth from one place to another nearly 100 times. We have assembled this data and illustrated the route by an itinerary map. In order to bring out the names of places with greater clearness we have omitted the mountain ranges and gorges, but in plotting the line of march both their location and the gradients overcome have been carefully taken into the account, hence the course shown is topographically correct.

Israel's journey may be divided into three sections, viz:—Rameses to Sinai, thence to Kadesh, and finally to the crossing of the Jordan. They tarried 11 months at Sinai and 38 years at Kadesh. Before reaching Kadesh they crossed the line which later on became the southern boundary of Canaan. They were therefore truly within the Land of Promise by July B.C. 1476. They were then commanded to take immediate possession, but their faith failed and so it remained for the following generation to enter upon that grand inheritance.

We find that in Bible geography as in Bible chronology, a golden thread of logical sequence binds all together and proclaims a Divine origin.

The children of Israel left Rameses on the 19th of April B.C. 1477 under the leadership of Moses and after a journey of six weeks encamped at Mt. Sinai where they remained 11 months and received from God a civil code and a complete form of religious worship. The change in altitude, from the sea-level brick yards of Egypt to land 5000 ft. above the sea, was simply ideal from the hygienic point of view and fitted to work a complete change in bodily conditions. Their next objective point was the Wilderness around Kadesh which at that time was counted a journey of 11 days. However they spent 2 months on the road being detained at Kibroth-hattaavah also at Hazeroth. Before reaching the neighborhood of Kadesh they crossed the line which later on became the southern boundary line of Canaan and therefore were truly within the Land of Promise by July B.C. 1476. Having advanced almost to Hormah they received a command to take immediate possession of the entire country and if they had shown the same faith they previously displayed at the Red Sea, they would then have marched forward and accomplished a series of most dazzling victories. But their faith failed. Worse still, rank rebellion lifted its head, the people rejected God and appointed a Captain of their own choosing, saying:—"Were it not better for us to return into Egypt?"—Such treason could not go unpunished. God told them:—"Tomorrow turn you, and get you into the Wilderness by the Way of the Red Sea." The next morning a portion of the host becoming presumptuous, advanced beyond Hormah, and in direct opposition to the warning of Moses and the command of God, climbed to the hill top where they were defeated by the Amalekites and were chased even to Hormah itself. Meantime the rest of the host under Moses made a detour into the valley or gorge of the Arabah, following the Hebron and Petra road, called in those days "the Way of the Red Sea," and so worked their way back to Kadesh, which place they reached in the month of March B.C. 1475. The penalty for rebellion was God's refusal to use any of those soldiers, except

Joshua and Caleb, in his great work of conquering the land of Canaan.—In the next 38 years the original host passed away and other thousands came on the field. These years were spent near the city of Kadesh in the Wilderness of Zin, over which the people may be said to have roamed rather than wandered. To wander, implies moving without any settled purpose, but to roam conveys the idea of returning to a given starting point. Two causes combined to keep them in the neighborhood of Kadesh, viz: the pillar of cloud by day and of fire by night, also the daily downpour of manna. Wonderful as the miracles wrought in the presence of Pharaoh appear in our eyes, they do not approach the miracle of the manna, that daily food on which many thousands of people subsisted. In studying the journeyings of Israel it is important to keep in mind the centralizing effect of food given in one locality. The people might roam for miles around a given point but they always had the fixed purpose of returning within a short time to satisfy the demands of hunger. We read of Israel going to Kadesh, of their abiding in Kadesh and of their final departure from Kadesh, but no journeyings are mentioned while they were serving their 38 years' sentence.

The journey of the Israelites is associated with a chapter in tribal history, that throws light on their stay at Kadesh. It is a curious fact that they were able to encamp near that city for so long a time and yet they met with no opposition. Now the 31 principal cities of Canaan each had its own king, who at a later day was conquered by Joshua. Among these was the king of Kadesh-in-Galilee but nothing is said about a king of Kadesh-barnea, nor was the allegiance of its inhabitants claimed either by the Edomites, the Canaanites, or by the Amalekites. That the Kenites dwelt in Kadesh we think is shown by the fact, that when Israel left Kadesh, the Kenites went with them to Jericho (probably fearful of consequences had they remained) and afterward they followed Judah and Simeon when the latter tribes went to conquer the country allotted to them. This terri-



Surely in view of such a record, also in view of the fact that in God's original promise made to Abraham the *first* lands mentioned were those of the *Kenites*, it is not hard to decide that Kadesh-barnea belonged to the Kenites, that Jethro was their priest-ruler and that his son Hobab found "Mine own land and my kindred" in the city of Kadesh. Israel therefore was among friends at Kadesh and of course at peace.

[illegible]



This duplication of words generally has a geographical origin. For example, those who live south of a Wilderness call it by the name of a town in their own neighborhood, witness:—Paran, while others living north of identically the same Wilderness call it after their most important town, viz:—ZIN. So too with mountains, we encounter the same peculiarity, for instance some called Mt. Hermon by the name of Mt. Shenir while others spoke of it as Mt. Sirion. But this should not cause surprise for in our own country the people of Tacoma speak of their majestic peak as Mt. Tacoma, while the residents of Seattle insist on calling the same mountain Mt. Ranier.

Having now followed Israel to Kadesh, and noted the effect of time on their army we come to the final stage wherein they journeyed from Kadesh to the river Jordan. Those who reached Kadesh at 19 years of age were now 56 years old. No men exceeded this age, excepting Joshua and Caleb who were respectively 69 and 78 years old. With such a force the nation was in splendid fighting trim. No special sympathy need be expended on account of their long stay in Kadesh, for when we contrast, the perfect freedom of the people to engage in the ordinary pursuits of every day life and how they received their daily bread from God, with their former condition wherein the Egyptians “made their lives bitter with hard bondage in mortar and in bricks and in all manner of service in the field” under the rays of a torrid sun, they certainly had great cause for thankfulness. Besides, their long stay in the desert probably exerted that fascinating influence over their minds, which is so common among those who have lived a long time in the arid regions of California and Arizona. Curiously enough, when such persons have occasion to visit what we would call more favored parts of the country, they are unhappy amid their new surroundings and long to get back to their former haunts.

Before leaving Kadesh, Moses sent to the king of Edom and asked permission to follow the highway across his kingdom, thus hoping to reach the Damascus road by a short cut-off and save the people a weary journey around the mountain range

called Seir. The king however, not only refused to grant the request but guarded his border with an armed force. Then, "the whole congregation journeyed from Kadesh and came to Mt. Hor." The real Mt. Hor, now called Mt. Madurah, is located southwest of the Dead Sea at the west end of the Fikreh Valley not far from Hormah. It is a lone peak, like Mt. Tabor rising about 1000 feet above the adjoining plain, and located wholly within the land of Canaan. The traditional site of the tomb of Aaron on Mt. Hor near Petra in the land of Edom does not satisfy conditions stated, Num. 20, 27, 28. Its summit—6000 ft. above the plain—was *out of sight* and not "in sight of all the congregation." If the ceremony had taken place there, it would have required field glasses to see it.

On reaching Mt. Madurah, Moses was instructed to take Aaron and Eleazar to the top of the mountain and transfer the high priestly robes from Aaron to his son. This was done in the sight of all Israel. Aaron then died on that 20th day of July B.C. 1438 and was buried on the top of the mountain. The people mourned him for 30 days and then pushed onward toward Hormah, where they defeated the Canaanites who came from Arad, and destroyed their cities. Then "they journeyed southward from Mt. Madurah by the Way of the Red Sea to compass land of Edom." This brought them a second time to Ezion-gaber, where "they turned" and travelled northward "by the way of the wilderness of Moab." On the road, they once more rebelled and fiery serpents were sent among them from the effect of whose poison there was no escape except by an act of faith. In obedience to God's command Moses made a brass casting in imitation of a serpent and mounted it on a pole so that all could see it. We learn (II Kings 18, 4.) that the people religiously preserved said casting for more than 700 years, but that it was finally broken up by king Hezekiah.

Their course now lay along the Damascus road, first running east of the country of Moab and then west of the country of Ammon until at last they reached the brooks of Arnon, which they crossed and followed until they came to Jahaz.

The next few months were remarkable for successful encounters both in Gilead and Bashan with the Amorites which led them as far as Mt. Hermon the extreme northern limit of their possessions, a point that the spies had visited some 38 years before. They then fought their way southward along the sea of Galilee through Mahanaim to the Plains of Moab, near the Dead Sea and opposite to Jericho. It was now the Winter of B.C. 1438-7, and enervated by the tropical climate which characterizes the region of the Dead Sea many succumbed to the wiles of the Midianites and were carried off in the plague. War followed in which the Midianites were defeated and Balaam the secret enemy of Israel was slain. Thus ended the conquest of all their territory east of the river Jordan.

Moses delivered his valedictory address on the 12th day of January B.C. 1437, finished writing the Book of the Law and died in the month of February.

Israel mourned for him during the next 30 days.

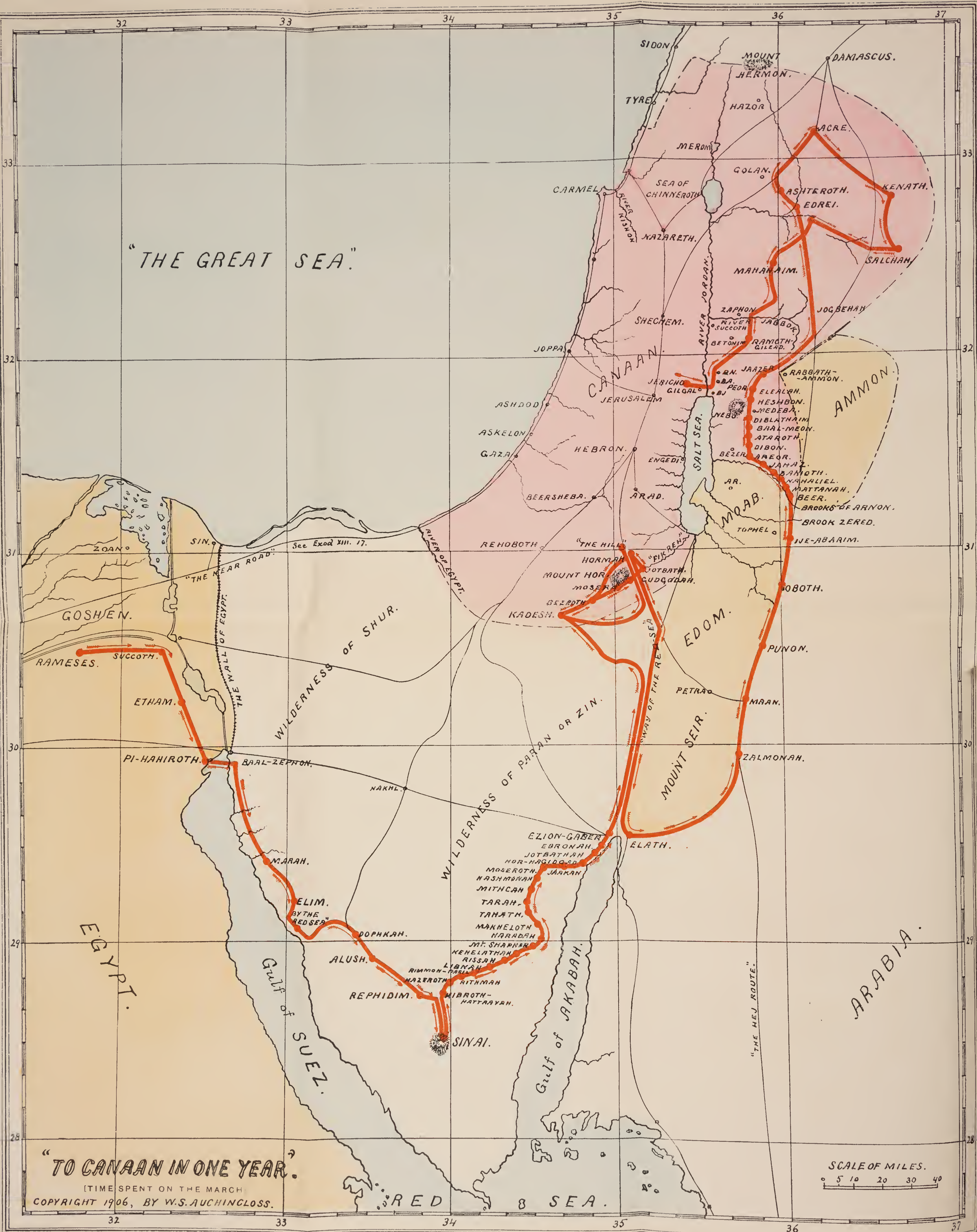
Joshua then took supreme command and led the children of Israel across the Jordan on the 21st day of March B.C. 1437. They at once took possession of Gilgal where they celebrated the Passover on the 26th of March. Thus in 40 years from the time they left Rameses they entered Canaan from its eastern border and took such rapid possession that in 6 years' time they were able to divide the land among their twelve tribes.

Some of the Bible records are so exact that we have been able not only to fix upon the month, but also to give the day of the month. This would not have been possible if Jewish chronology had rested on any one of the Eras of the ancient world. All their feasts however rested on an astronomical basis and found their recurrence in the phases of the Moon. Consequently Jewish dates can be given with great precision.











# ISRAEL'S ITINERARY.

REFERENCES	NAMES OF PLACES	DATES OF ARRIVAL	MILES
Exodus 12, 37	Left Rameses—"ZOAN."	B.C. 1477, April 19th	
Num. 33, 5	Arrival at Succoth	" April	30
Exod. 15, 22	Etham, or Shur	" "	
" 14, 9	Pi-hahiroth	" "	42
" " 15	Crossed the Red Sea	" probably May	
" 15, 22	Wilderness of Shur	" "	
" " 23	Marah	" "	47
" " 27	Elim	" "	
Num. 33, 10	"By the Red Sea"	" "	28
Exod. 16, 1	Wilderness of Sin	" May 19th	
Num. 33, 12	Dophkah . . . camped	" May	
" " 13	Alush	" "	
Exod. 17, 1	Rephidim	" "	
" 19, 2	Desert of Sinai	" "	
" " 1	Arrived at Mt. Sinai	" June 3rd	82
Num. 10, 11	Left " "	B.C. 1476, May 12th	
" 11, 3	{ Taberah . . . camped	" " 15th	
" " 34	{ Kibroth-hattaavah	" month of June	
" " 35	Hazeroth	" probably June	
" 12, 16	Wilderness of Paran	" "	
" 33, 18	Rithmah . . . camped	" "	
" " 19	Rimmon-parez	" "	
" " 20	Libnah	" "	
" " 21	Rissah	" "	
" " 22	Khelathah	" "	
" " 23	Mt. Shapher	" "	
" " 24	Haradah	" "	
" " 25	Makhaloth	" "	
" " 26	Tahath . . . camped	" probably July	
" " 27	Tarah	" "	
" " 28	Mithcah	" "	
" " 29	Hashmonah	" "	
" " 30	Moseroth . . . camped	" "	

Total, 229

REFERENCES	NAMES OF PLACES	DATES OF ARRIVAL	MILES
			229
Num. 33, 31	Bene-jaakan	B.C. 1476, probably July	
" " 32	Hor-hagidgad	" "	
" " 33	Jotbathah	" "	
" " 34	Ebronah camped	" "	
" " 35	Ezion-gaber "	" "	116
Judges 11, 16	The Red Sea to Kadesh	" "	97
Num. 13, 20	Wilderness of Paran, or	B.C. 1476, month of July	86
" " 21	Zin		
" 20, 1, 22	"People abode in	" 1475, March 12th	
Joshua 24, 7	Kadesh"		
Deu. 1, 46	[Ayn Qadees.]		
" 2, 1, 14	Left Kadesh after 38 yrs.	B.C. 1438, month of July	
" 10, 6	Beeroth	" " "	
Num. 33, 37	Mosera, facing Mt. Hor*	" July 20th	
Deu. 10, 7	Gudgodah	" August 20th	
" " 7	Jotbath	" probably Aug.	
Judges 1, 17	Hormah or Zephath	" "	40
Num. 21, 3			
Deu. 2, 8	Plain, or Way of the	" probably Sept.	102
" " 8	Arabah		
" " 8	Wilderness of Moab	" "	
Num. 33, 41	Zalmonah	" "	56
" " 42	Punon	" "	
" 21, 10	Oboth	" "	
" " 11	Ije-abarim	" "	
Deu. 1, 1	Tophel	" "	
Num. 21, 12	Valley of Zared	" "	
Deu. 2, 26	Wilderness of Kedemoth	" "	87
Num. 21, 14	Brooks of Arnon	" "	
" " 16	Beer	" "	
" " 18	Mattanah	" "	
" " 19	Nahaliel	" "	
" " 19	Bamoth	" "	
Deu. 2, 32	Jahaz	" "	
" 4, 43	Bezer—city of refuge	" "	
Joshua 13, 9	Areor	" "	27

\*Jebel Madurah.

Total, 840

REFERENCES	NAMES OF PLACES	DATES OF ARRIVAL	MILES
			840
Joshua 13, 17	Dibon	B.C. 1438, probably Sept.	
Num. 32, 3	Ataroth	" "	
" 33, 46	Almon-diblathaim	" "	
Josh. 13, 9	Medeba	" "	
" " 17	Baal-meon	" "	
Num. 33, 47	Mts. of Abarim, Nebo	" "	
" 21, 25	Heshbon	" probably Oct.	25
" 32, 37	Elealah	" "	
" 21, 32	Jaazer	" "	
" 32, 35	Jogbehah	" "	
" 21, 33	Edrei	" "	68
Josh. 13, 31	Ashtaroth	" "	
Deu. 4, 43	Golan—city of refuge	" "	
" 3, 4	60 cities of Bashan	" "	
" 3, 8, 9	" "	" "	
" 4, 48	Mt. Hermon	" "	
Num. 32, 42	Kenath	" "	
Deu. 3, 10	Salchah	" "	102
Josh. 13, 26	Mahanaim	" probably Nov.	56
Deu. 3, 16	River Jabbok	" "	24
Josh. 13, 27	Succoth and Zaphon	" "	
Deu. 4, 43	Ramoth-gilead—city of	" "	11
1 Kin. 22, 3	refuge	" "	
Josh. 13, 26	Betonim	" "	
Num. 32, 36	Beth-nimrah	" "	
Josh. 13, 27	Beth-aram	" "	
Num. 33, 49	Beth-jeshimoth	" "	
" " 50	Plains of Moab	" "	
" 25, 1	Shittim	" Winter	
Deu. 4, 46	Beth-peor	" "	
Josh. 3, 14	Crossed the Jordan	B.C. 1437, March 21st	24
" 4, 19	Gilgal taken	" "	

Total, 1150

Rev. F. E. Hoskins (for 26 years Missionary to Syria) says:—

"Mr. Auchincloss' Map and accompanying letter press, was one of the most valuable books we carried with us into the Wilderness."

See National Geographical Magazine, December, 1909.



ISRAEL OF THE EXODUS

A Census was taken at Sinai, in which the tribe of Levi was not counted, but happily its total can be supplied from data given in the 39th verse of the 3rd chapter of Numbers, where it is stated that:—

“All the Males from a month old and upward were”	22,000
It follows that all the Females were about	<u>22,000</u>
Tribe of Levi	<u>44,000</u>

Since this total represents men, women and children, and the totals given for Reuben, Gad, Ephraim and Asher range between 40,000 and 47,000, it is evident that the totals for the other tribes in like manner represent men, women and children. We have then:—

Exodus 12.37	Twelve Tribes	600,000
“ 38.28	“Odd numbers”	3,550
Num. 3.39	Tribe of Levi	<u>44,000</u>
	All Israel	<u>647,550</u>

A vast multitude of men, women and children of all ages!

“A nation great, mighty and populous.”—Deut. 1.10—26.5.

If we take from this number, those who were so helpless as to require assistance from others, such as infants, the infirm and the aged, for whose transportation Israel had an ample supply of animals and covered wagons (Gen. 45. 19:21, Num. 7.3 to 10), we come at once to the original statement of:—

“ABOUT 600,000 ON FOOT.”—Exod. 12.37.

The guidance, supply of food and water, protection and final settlement of this great multitude in the land of Canaan, were features that could alone be attained by the miraculous intervention of Almighty God.

The race of men so trained has left its mark on the pages of history, has safeguarded the Inspired Scriptures and handed down their rich store to succeeding generations.

ASSYRIA AND CHRONOLOGY.

## THE BEHISTUN INSCRIPTION



THE BEHISTUN INSCRIPTION. B.C. 493

The Behistun Inscription was cut in the rock by Royal command of Darius Hystaspes and his son Xerxes (Ahasuerus). They reigned over Persia and Media B.C. 521 to 485 and B.C. 485 to 465. The Bible mentions Darius in Ezra vi, Haggai i, and Zechariah i. It mentions Xerxes in the Book of Esther. The inscription was for years regarded as inaccessible, being located on the mountain side 300 feet above the plain. Finally, Major Rawlinson scaled the heights and had himself lowered in a painter's chair to a position directly in front of the Tablets.



## TESTIMONY OF THE MONUMENTS.

The question naturally arises, how do these dates given in Bible Chronology compare with the latest results of archaeological research? — We answer, the earliest inscriptions go back to the year B.C. 5000—see *First of Empires*, by Boscawen. B.C. 5000

Dr. Flinders Petrie locates 1st dynasty of Egypt . . . . . B.C. 4777  
In Chinese chronology the “highest antiquity” was the year B.C. 2852

Prof. Robert W. Rogers, the noted American authority on Assyriology, has discovered that the 2nd dynasty of Babylon forms no part of a continuous record, consequently the events of the 3rd dynasty follow immediately after those of the first. As a sequence, he has found that the great law-giver, Hammurabi, the Amraphel of Gen. XIV, was a contemporary of the patriarch Abraham; and estimates that Abraham’s call came in B.C. 1915.

By Bible Chronology we find that the Call was made and the promise given to Abraham in the year B.C. 1907. B.C. 1907

Prof. Albert T. Clay, in his recent work *Light on the Old Testament from Babel*, gives reasons for believing that Thothmes III was the Pharaoh of the Oppression and his successor, Amenophis II, the Pharaoh of the Exodus. His calculations have led him to believe that Amenophis II began to reign in B.C. 1449, while other authorities place the coronation at an earlier date, viz.—B.C. 1550.

Bible Chronology states that the Exodus took place B.C. 1477. B.C. 1477  
It also states that Saul was made king in the year B.C. 1081; B.C. 1081  
that the kingdom was divided by the rebellion of Jeroboam I in the year B.C. 961, and that the Temple was despoiled by B.C. 961  
Shishak in 956. The year 911 was the initial year of the B.C. 956



B.C. 911 Assyrian Eponym Tablets, an exceeding valuable collection of chronological material that spans a period of 200 years.

B.C. 915 A revolution occurred in the year 915 which terminated the dynasty of Jeroboam and placed Omri on the throne of Israel. This man was a remarkable military genius, whom the Assyrians justly regarded as the founder of an empire. He attained

by "his might that he shewed" the position of Captain of the host of Israel, and when he became king, "bought the hill of Samaria of Shemer for 2 talents of silver and built on the hill, and called the name of the city . . . . Samaria."—1 Kin. 16, 27, 24.

Tirzah then ceased to be the capital, and for nearly 200 years Samaria was the seat of royalty. So forceful was Omri that Assyrian inscriptions during 180 years continued to call the land of Israel—Beth Omri—or "land of Omri." His victories find mention in the Moabite Stone, in which Mesha, king of Moab, boasts of his successful campaigns. As this inscription contains also an interesting chronological note, I quote the first nine lines here, in the translation of Professor Robert W. Rogers, Author of "History of Babylonia and Assyria." The whole inscription contains 34 lines. (See page 29*a*.)

"I am Mesha son of Chemosh . . . king of Moab, the Dibonite. My father was king over Moab 30 years, and I became king after my father. And I made this high place for Chemosh in Karchoh, in [gratitude for] deliverance, because he saved me from all the . . . and because he made me see my desire upon all them that hated me."

"Omri was king over Israel and he afflicted Moab many days, because Chemosh was angry with his land. And his son [Ahab] succeeded him; and he too said, 'I will afflict Moab.' In my days he said . . . and I saw my desire upon him and upon his house and Israel perished forever."

"And Omri took possession of the land of Medeba; and he dwelt in it, his days and half his sons days, 40 years; but Chemosh restored it in my days."

We learn from this that Ahab not only held what his father captured with a firm grip, but that he was feared by the Moabites; and not until Jehu slew Ahab's son Joram, and thus put an end to the dynasty of Omri, was Mesha able to recapture

their lost territory. The dynasty of Omri lasted 40 years exactly, as stated by the inscription.

Omri, the founder, reigned alone . . . . .	6 years
Ahab, his valiant son, reigned . . . . .	21 “
Ahaziah reigned by himself . . . . .	1 “
Ahaziah was crippled and his son became regent . . .	6 “
Joram afterwards was king for . . . . .	6 “
Total . . . . .	<u>40 years</u>

The army of Israel had so much better opportunities for military training during the long reign of Ahab, than they had during the short reign of Omri, that we are not surprised to find the country called the “Land of Omri” and the troops the “Men of Ahab.” Certainly, this was the custom in Assyria, for the inscription on the obelisk of the victorious Shalmaneser II speaks of “10,000 Men of Ahab the Israelite,” who joined the Hamath Confederacy at the battle of Karkar, in B.C. 854, where 20,000 were left dead on the field. Since that expedition pushed on as far as the river Orontes and turned back at a point nearly 200 miles north of Samaria, it is evident that Shalmaneser had very meagre opportunities for acquainting himself with the history of the kings of Israel. In fact, he does not pretend to have met Ahab personally, but simply a detachment of troops whom rumor said were “Men of Ahab.” This shows the truthfulness of his narrative, for to have met Ahab would have been an impossibility, since Ahab, the contemporary of Shalmaneser’s father, had died several years before.

B.C. 854

There is still another record which shows how ignorant Shalmaneser was regarding the kings of Israel. During a later expedition, undertaken 12 years after the battle of Karkar, Shalmaneser went close to Samaria and exacted a tribute of silver, gold, and lead, which he received direct from Jehu. After this experience there certainly was no excuse for a mistake, and yet, with every opportunity to learn that Jehu was in no way related to Omri, but on the contrary had proved himself the deadly enemy of the House of Omri, Shalmaneser innocently

declares that the tribute he received was paid by "Jehu the son of Omri." Since Shalmaneser's inscriptions were engraved in the interest of Assyrian history and not for that of Israel, we consider it very remarkable that what they do give of the latter accords so well with the Bible narrative. We learn therefore from Bible Chronology that the 6th year of Shalmaneser II was the 15th year of Jehu and that the 18th year of Shalmaneser was the 27th year of Jehu's reign.

B.C. 806 Both the Old and the New Testament bear witness to the fact that the City of Nineveh repented as a result of preaching by the Prophet Jonah during the reign of Jeroboam II.

The Monuments show that a great religious movement took place in those days, which resulted in a change from the worship of many gods to only one god whom they called Nebo. Prof. Winckler, of Berlin, quotes in part from an inscription, not an anonymous carving, but one signed by a certain officer of the crown, in which the "essential" truth was:—

"Put thy trust in Nebo; trust not in another god."

Said dignitary held office in B.C. 798, and one of his official seals has recently been discovered. Prof. Winckler declares that this Reformation was as decided as that of Luther, and happened during the reign of Adad-nirari III. This monarch made three expeditions against the Nairi-Lands. He marched against Arpad and Azaz in B.C. 806. Later expeditions were made against Syria, Phœnicia, Philistia and-Edom.

B.C. 786 The question is sometimes asked, when did "the Earthquake in the days of Uzziah, king of Judah," take place? — Bible Chronology regards that phenomena as having been an expression of Divine displeasure, very much like "the thunder and rain" in wheat harvest, when Saul was made king; in fact, a premonition of approaching calamity, which finally culminated in the captivity of Israel. — As such, its true location is found in the year B.C. 786, precisely 65 years prior to B.C. 721, when Sargon captured Samaria and carried away thousands to the land of the Medes. Isaiah 7, 8.



Menahem, the usurper, occupied the throne of Israel from B.C. 771 to 761. Fearing an uprising of the people he sought the aid of and paid tribute to Ashur-dan III, king of Assyria. This king made several predatory expeditions into the land of Canaan and made its inhabitants tributary to his kingdom. In his treaties or negotiations he was represented by a military chieftain named Pula or Pul (II Kin. 15, 19—I Chron. 5, 26), whom the Bible by anticipation calls King of Assyria. This same Pul finally ascended the throne in B.C. 745 and reigned 18 years. His conquest of Babylon in 731 added another crown to his royal honors. In Assyria he was known by the name of Tiglath-pileser, but in Babylon he retained his original title of Pul,—in Persian Por,—in Greek Poros. The Canon of Ptolemy tells us that Poros and Chinzeros jointly occupied the throne of Babylon for 5 years—731 to 726. Prof. Schrader and Dr. T. G. Pinches have fully demonstrated that Pul and Tiglath-pileser were one and the same person.

Several notable years now present themselves for record. The first Olympic game was celebrated in B.C. 776, the 34th year of Jeroboam II—from it, date the Greek olympiads.

The City of Rome was founded April 21st, B.C. 753, which year was the 6th of Pekah.

The era Nabonassar began with the year B.C. 747, the 12th year of Pekah. It forms the initial date of the Canon of Ptolemy.

Prof. A. H. Sayce, LL.D., of world-wide reputation, says that from the days of David to those of Jeroboam II (II Kin. 14, 28) the country of Hamath was allied to Judah, that it then became the ally of Israel, and finally was won back to Judah in the days of Uzziah; this caused Tiglath-pileser to exact tribute from Uzziah in B.C. 743. Bible Chronology tells us that 743 was the last year of Uzziah's life, also that he died in his 83rd year. For the last 14 years of his life, Uzziah was a leper and lived in a separate house. Meantime Jotham, his son, conducted the government on behalf of his father.

In 734, the 8th year of Ahaz, Tiglath-pileser marched again

into Syria and made Ahaz, king of Judah, his vassal. In 732 B.C. 732 Damascus was taken and Rezin, the king of Syria, slain (II Kin. 16, 9).

Tiglath-pileser has left an inscription which reads:—

“Pekah their king they killed, Hoshea as king over them I appointed.”

Bible Chronology shows that Pekah was slain in B.C. 730, and as Tiglath-pileser died in 727 there is no inconsistency as to dates.

B.C. 722 At the close of B.C. 722 Samaria was taken, and early in 721

B.C. 721 Israel was carried captive to Assyria and lodged in Halah, by the river Habor, and in the cities of the Medes. Sargon describes his victory, according to Prof. Clay, in the following words:—

“Samerina (Samaria) I besieged I captured. 27,290 people dwelling in it I carried away. 50 chariots I collected from them and the rest (of the people) I allowed to retain their possessions. My commander-in-chief I placed over them. I settled there the men of the countries conquered (by my hand).”

The Bible record, with varied details, covers exactly the same ground where it says:—

“And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.” — II Kin. 17, 24.

B.C. 701 There is a curious stumbling-block in the life of king Hezekiah, whose reign began in B.C. 727, that has tripped many a reader. We refer to the statement made II Kin. 18, 13, Isa. 36, 1.

“Now in the 14th year of king Hezekiah did Sennacherib, King of Assyria, come up against all the fenced cities of Judah and took them.”

Hezekiah had what is known in the United States as a Second Term of office. After a reign covering 14 years, in which Hezekiah:

“Wrought that which was good and right and truth before the Lord his God.”

Hezekiah was told by the prophet Isaiah:

“Thus saith the Lord, set thine house in order; for thou shalt die and not live.”

God mercifully spared his life and in B.C. 714 gave him a new lease, with 15 years to run. However, after his recovery:—

“Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.”

Reading the history of his life with care it will be observed that as the sacred writer glanced backward over the past, he applied the word “*these*” to years near at hand, viz.—the Second Term of Hezekiah’s reign, and “*those*” to the distant years, viz.—the First Term of Hezekiah’s reign. Thus in II Kin. 20, 1—II Chron. 32, 24—Isaiah 38, 1—

we read concerning the First Term:—

“In *those* days was Hezekiah sick unto death.”

While concerning the Second Term we read:—

“After *these* things and the establishment thereof.” II Chron. 32, 1.

However, he goes a step farther and states exactly what he meant by “*these*,” saying:—

“Now in the 14th year of king Hezekiah did Sennacherib, King of Assyria, come up against all the fenced cities of Judah, and took them.”

From which it appears that Sennacherib arrived in the Second Term of Hezekiah and about the year B.C. 700.

Let us now go to the monuments and see what happened about this time. They tell us that in B.C. 701, Sennacherib started an expedition, from far off Assyria, with the purpose of invading Palestine. Since spring was the time “when kings went out to battle,” it would have taken him until July or August to reach the most southern point of his journey, provided he



was not delayed. He, however, laid siege to Tyre, conquered Sidon, Philistia, Edom, Ammon, and Moab before he made his approach to Jerusalem, so that evidently the year B. C. 701 was nearly spent before he met the signal defeat that awaited his coming and is recorded in the 19th chapter of II Kings. Thus we see that the records of the monuments agree admirably with the records of the Bible. Surely the stumbling-block has been removed, for a case of more perfect harmony could scarcely be imagined.

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## SHALMANESER RECORDS

OF

### HAZAEI AND JEHU

The inscriptions on the Shalmaneser monuments, relating to Hazael and Jehu, emphasize in a most remarkable manner the harmony existing between Bible and Assyrian records and show that no real difference has yet been discovered. Whenever an author outlines a *material difference*, he simply acknowledges his own ignorance.

Hazael was king of Syria, and Jehu king of Israel. Hazael became the scourge of Israel, during the last days of Jehu and "all the days of Jehoahaz"—II Kin. 10.32 and 13.22. By consulting the blue print, facing page 17, we learn that B.C. 842 and 841 were the last two years of Jehu's reign, while B.C. 840 and 839 were the first two years of Jehoahaz' reign. Only once did Israel have any relief from his oppression. It came in answer to the prayer of Jehoahaz, when "the Lord gave Israel a saviour (Shalmaneser), so that they went out from under the hand of the Syrians, and the children of Israel dwelt in their tents as beforetime."—II Kin. 13.4.5. The following table gives a bird's-eye view of the campaigns undertaken by Assyria and Syria during those 4 years:

The inscriptions of Shalmaneser show that he fought Hazael and besieged Damascus in B.C. 842, also that Jehu, in the same year purchased immunity for his people by paying to Shalmaneser a heavy tribute in gold, silver, and lead.

SHALMANESER II, King of Assyria.	Kingdom of ISRAEL.	Years B.C.	Kingdom of JUDAH.	HAZAEI, King of Syria.
18th year of Shalmaneser, in which he fought HAZAEL, besieged Damascus and took 1121 chariots, 470 saddle horses and camp equip- ments from Hazael. He also levied tribute from JEHU. See obelisk and annalistic inscription.	27th year of JEHU	842	21st year of JOASH	
19th year of Shalmaneser.	28th year of JEHU	841	22d year of JOASH	{ Hazael bought more chariots and horses. As to cost see I Kin. 10.29.
20th year of Shalmaneser.	29th year of JEHU	840	23d year of JOASH	{ Hazael conquered Gath, threatened Jerusalem and took tribute of JOASH. — II Kin. 12.6.17.18—13.1.
Shalmaneser marched against HAZAEI and took 4 of his cities. See both Obelisk In- scription and II Kin. 13.5.	1st year of JEHOAHAAZ	B.C. 839	24th year of JOASH	←————→
22d year of Shalmaneser.	2d year of JEHOAHAAZ	838	25th year of JOASH	

Shalmaneser left no record regarding the years B.C. 841 and 840, but the Bible says that in B.C. 840 to 839—"23d year of Joash" (the last year of Jehu)—"Hazael king of Syria went up and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem." When, however, Joash king of Judah sent him all the gold of the Temple, Hazael "went away from Jerusalem"—II Kin. 12.6.18. He had good reason for a hasty

return to Damascus. The monuments tell us, that Shalmaneser marched against Hazael in B.C. 839 and captured 4 of his cities.\* Thus in B.C. 839, the eponym of *Uras-kib'si-utsur*, the Assyrians created a diversion in favor of Israel, as mentioned on page 68.

From which it appears, that THE YEAR B.C. 839 is the grand union station of Hebrew chronology and the Assyrian Eponym Canon. Toward it the lines of Israelitish and Assyrian history converge and in it they find a common point of union. It is really very remarkable that this should be true, for the least divergence would have destroyed all harmony. The Eponym Canon covers, with extreme accuracy, a period of some 200 years and it is gratifying to discover, that the Bible record can count on so powerful an ally.

The monumental inscriptions of Assyria thus bear positive witness to the accuracy of our Bible Chronology. They lock together in such perfect harmony, all the events that transpired between Israel's revolt and captivity, that we may dismiss forever the exploded idea of there being any material difference between words recorded in the Bible and

“Words that were graven  
with an iron pen  
and lead in the  
rock forever.”

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\* See “Assyria's First Contact with Israel,” by Prof. Robert W. Rogers, Author of “History of Babylonia and Assyria.”









BIBLE DATES EXPRESSED IN YEARS B.C.





## MISCELLANEOUS DATES.

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The following dates have been worked out on the principles laid down in the “Idan Olamim” of Dr. Joseph L. Sossnitz. If the reader will transfer them to the margin of his Bible, each passage will acquire new interest. For example: “The 9th year, 10th month, and 10th day of the month”—conveys no special meaning to the modern mind, its equivalent, however, viz: December 18th, B.C. 589—is clear and to the point.

REFERENCE		DATE B.C.		
II Kin	25, 1 . . . . .	December 18	589	
“	25, 3 . . . . .	June 18	586	
“	25, 27 . . . . .	Nergal-sar-user	560	
Ezra	3, 1 . . . . .	September 5	537	
“	3, 8 . . . . .	April 28	536	
“	6, 15 . . . . .	February 19	515	
“	7, 9 . . . . .	March 9	458	
“	7, 9 . . . . .	July 5	458	
“	8, 15 . . . . .	March 17	458	
“	8, 31 . . . . .	March 20	458	
Nehemiah	1, 1 . . . . .	November	446	
“	2, 1 . . . . .	March	445	
“	2, 11 . . . . .	July 9	445	
“	5, 14 . . . . .	March	433	
“	6, 15 . . . . .	September 2	445	
“	7, 73 . . . . .	September 7	445	
“	8, 13 . . . . .	September 8	445	
“	8, 18 . . . . .	September 15	445	
“	9, 1 . . . . .	September 30	445	
“	13, 6 . . . . .	March	433	

REFERENCE								DATE B.C.		
Esther	1,	3	.	.	.	.	.	From	483 to	482
"	2,	16	.	.	.	.	.	December		479
"	3,	7	.	.	.	.	.	March	24	473
"	3,	7	.	.	.	.	.	to February	11	472
"	3,	12	.	.	.	.	.	March	25	472
"	3,	13	.	.	.	.	.	February	25	471
"	8,	9	.	.	.	.	.	June	1	472
"	8,	12	.	.	.	.	.	February	25	471
"	9,	1	.	.	.	.	.	February	25	471
"	9,	15	.	.	.	.	.	February	26	471
"	9,	18	.	.	.	.	.	February	27	471
Isaiah	6,	1	.	.	.	.	.	—————		743
"	7,	8	.	.	.	.	.	From	786 to	721
"	14,	28	.	.	.	.	.	—————		727
"	20,	1	.	.	.	.	.	—————		708
"	36,	1	.	.	.	.	.	From	701 to	700
"	38,	1	.	.	.	.	.	—————		714
"	39,	1	.	.	.	.	.	—————		713
Jeremiah	1,	2	.	.	.	.	.	—————		627
"	1,	3	.	.	.	.	.	July		586
"	24,	1	.	.	.	.	.	—————		597
"	25,	1	.	.	.	.	.	—————	605 to	604
"	25,	3	.	.	.	.	.	—————	627 to	604
"	26,	1	.	.	.	.	.	—————	609 to	608
"	28,	1	.	.	.	.	.	July		594
"	28,	17	.	.	.	.	.	September		594
"	29,	10	.	.	.	.	.	From	606 to	536
"	32,	1	.	.	.	.	.	—————		587
"	35,	1	.	.	.	.	.	—————		606
"	36,	1	.	.	.	.	.	—————		604
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"	36,	22	.	.	.	.	.	November		604
"	39,	1	.	.	.	.	.	December		588
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"	41,	1	.	.	.	.	.	September		586
"	46,	2	.	.	.	.	.	Spring		604
"	49,	34	.	.	.	.	.	July		597



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“	52, 6	. . . . .	June 18	586
“	52, 12	. . . . .	July 18	586
“	52, 28	. . . . .	Spring	597
“	52, 29	. . . . .	Summer	587
“	52, 30	. . . . .	Summer	582
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“	8, 1	. . . . .	August 8	591
“	20, 1	. . . . .	August 1	590
“	24, 1	. . . . .	December 18	589
“	26, 1	. . . . .	March 21	586
“	29, 1	. . . . .	January 7	587
“	29, 17	. . . . .	March 16	570
“	30, 20	. . . . .	March 13	586
“	31, 1	. . . . .	May 11	586
“	32, 1	. . . . .	February 2	585
“	32, 17	. . . . .	February 17	585
“	33, 21	. . . . .	December 10	586
“	40, 1	. . . . .	March 9	572
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“	2, 1	. . . . .	————	603
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“	7, 1	. . . . .	————	541
“	8, 1	. . . . .	————	538
“	9, 1	. . . . .	————	538
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“	11, 1	. . . . .	————	538
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“	1, 15	. . . . .	October 17	520
“	2, 1	. . . . .	November 10	520
“	2, 10	. . . . .	December 17	520
Zechariah	1, 1	. . . . .	October 25	520
“	1, 7	. . . . .	February 25	519

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"	27, 1 . . . . .	April 3 A.D.	33
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## CHRONOLOGICAL INDEX.





## NAMES, EVENTS AND DATES.

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	PUBLIC SERVICE.
AARON—The first Highpriest of Israel . . . B.C.	1477 to 1438
Parents. Amram and Jochebed. Born B.C.	
1561. Brother of Miriam and Moses.	
Before Pharaoh when . . . . .	83 years old.
Exodus occurred when . . . . .	84 years old.
Departure from Sinai when . . . . .	85 years old.
Final encampment Kadesh when . . . . .	86 years old.
Died B.C. 1438, when . . . . .	123 years old.
ABDON—The Judge . . . . .	1208 to 1200
ABEL—Slain by Cain . . . . . about	5072
ABIATHAR—In II Sam. 8, 17; I Chron. 24, 6;	
I Chron. 18, 16. The text should read;	
“Abiathar the son of Ahimelech.”	
ABIJAH OR ABIJAM—King of Judah . . . . .	943 to 941
ABIMELECH—The Judge . . . . .	1298 to 1295
ABRAHAM—Son of Terah was born . . . . .	1982
The Promise made to Abraham . . . . .	1907
Left Ur of the Chaldees . . . . .	1907
Ishmael his son was born . . . . .	1896
Isaac “ “ “ “ . . . . .	1882
Abraham died . . . . .	1807
Aged 175 years.	
ABSALOM—Born 1038—Died 1008—age 30.	
ABSALOM’S REBELLION . . . . . about	1008
ACHAN—The son of Carmi and great-grandson of	
Zerah. Josh. 7, 18 . . . . .	1437
ADAD-NIRARI III—King of Assyria . . . . .	812 to 783
ADAM’S history began in 5300, Adam died in 4370,	
aged 930 years.	
AGAG—King of the Amalekites	
Defeated by Saul in . . . . .	1048

AGRIPPA—The king, Born B.C. 10, Died in A.D. 44 (Acts 12, 23). Succeeded Philip, the Tetrarch in A.D. 37, and reigned till A.D. 44.		
AGRIPPA JR.—Born A.D. 27—See Acts 25, 13.	A.D.	52 to 70
AHAB—The king, reigned in Israel . . . . .	B.C.	903 to 882
AHASUERUS—The Hebrews often called the kings of Media and Persia by the general title <i>Ahasuerus</i> , or <i>Assuerus</i> , just as the kings of Egypt were called <i>Pharoah</i> . For example:		
Darius the Mede, Ezra 4, 6 . . . . .		538 to 536
Cyaxares I—Dan. 9, 1 . . . . .		633 to 593
Xerxes—Esther 1, 1 . . . . .		485 to 465
AHAZ—Reigned in Judah . . . . .		742 to 727
Born 771—Died 727—age 44.		
Paid tribute to Assyria in . . . . .		734
AHAZIAH, or Azariah, King of Judah, Born 892, Died 871, age 23.		
Reigned 1 year . . . . .		870
AHAZIAH of Israel, King from . . . . .		882 to 874
Reigned 1 year—882. Fell through a lattice and died 874.		
AHIAH or AHIMELECH. I Sam. 14, 3, 18, . about		1080 to 1045
AHIJAH—Prophet at Shiloh in time of Jeroboam I		960 to 945
AHIMELECH—I Chron. 24, 3, 31. Read; Abiathar instead of Ahimelech—Ahimelech the father of Abiathar was put to death by Saul, I Sam. 22, 16, 18. . . . . about		
		1045
ALEXANDER AND ARISTOBULUS—Sons of Herod the Great—Slain B.C. 4.		
ALEXANDER JANNEUS—King of the Jews . . . . .		103 to 76
ALTAR AT BETHEL—Erected 961 by Jeroboam I		
Destroyed 622 “ Josiah	}	I Kin. 13, 2.
Interval 339 years.		
AMALEKITES—Descendants of Esau, who settled the Southern portion of Canaan.		
AMAZIAH—King of Judah, Born 849, Died 795, age 54—[No interregnum].		
Reigned actively . . . . .		824 to 810
“ passively . . . . .		810 to 795
AMMONITES—Descendants of Lot, who settled East of the Dead Sea.		



## PUBLIC SERVICE.

AMON—King of Judah, Born 664, Died 640, age 24. Reigned two years . . . . .	642 to 640
AMORITES—Descendants of Ham, who settled in Canaan.	
AMOS—The prophet during Uzziah's reign . . .	788 to 772
AMRAM—Father of Moses, Born about 1615, Died 1478, aged 137.	
AMRAPHEL—Gen. xiv.—King of Shinar. The same person as Hammurabi, king of Babylon, the 6th king of the first dynasty.	
ANTIOCHUS-EPIPHANES—King of Syria . . . .	175 to 164
ANTIGONUS—Last of the Asmonean kings B.C.	41 to 37
ANTIPATER—Son of Herod. Slain . . . . B.C.	1
ARCHELAUS—Reigned in Judah . . . . B.C.	1 to A.D. 9
Banished to "Vienna" (near Lyons, France) .	A.D. 9
ARK OF THE COVENANT—At Shiloh for 311 years .	1431 to 1120
Seven months in Philistia . . . . .	1120
In house of Abinadab at Kirjath-jearim for 86 years . . . . .	1120 to 1034
In house of Obed-edom three months . . .	1034
In City of David 43 years . . . . .	1034 to 991
ARPHAXAD—Born 3032—Died 2594—age 438.	
ARTAXERXES—Ezra 4, 7, -6, 14. Same as Cambyses	529 to 522
ARTAXERXES LONGIMANUS—King of Persia . .	465 to 425
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32nd " " " . . . . . October	434 to 433
ASA—King of Judah. Reigned 42 years. . .	941 to 899
Made a Covenant in 927.	
Was diseased from . . . . .	903 to 899
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ASSYRIAN EPONYM CANON, agrees with Bible . .	911 to 700

ASTYAGES—King of Media—Son of Cyaxares I	593 to 558
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ATHALIAH—Queen of Judah . . . . .	869 to 863
Born about 910, Died 864. Granddaughter Omri; daughter of Ahab; and wife of Jehoram.	
A. U. C.—Roman years;— 752=B.C. 2; 782=A.D. 29; 786=A.D. 33.	
AUGUSTUS CAESAR—Began to reign alone, after the battle of Actium, September 3, B.C. 31. Died August 29, A.D. 14. Tiberius Caesar immediately declared Emperor.	
AZARIAH—The prophet during Asa's reign, about	932
AZARIAH or AHAZIAH—King of Judah 1 year . . .	870
AZARIAH or UZZIAH—King of Judah 53 years . .	810 to 757
AZARIAH II—Chief Priest, during reigns of Jotham and Hezekiah . . . . .	744 to 715
BAASHA—King of Israel . . . . .	938 to 915
Reigned 23 years.—See Dynasty.	
BABEL—Confusion of Tongues . . . . .	2633
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BALAK—King of Moab and son of Zippor, who sent for Balaam to curse Israel. Num. 22, 6	1438
BARAK—Captain of the Host . . . . .	1313 to 1309
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BATTLE OF HORMAH—Victory of Israel . . . .	1438
BATTLE OF KARKAR—Shalmaneser II . . . .	854
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BEN-HADAD I—Allied with Asa, . . . . .	916
BEN-HADAD II—Reigned . . . . .	890 to 871
BEN-HADAD III—Succeeded Hazael . . . . .	825
BEOR—Father of Bela, king of Edom—Gen. 36.32; also of Balaam, the Soothsayer—Num. 22.5. Bela and Balaam were probably own brothers. Bela resisted Israel by arms—Num. 20, 20. Balaam “ “ “ evil counsel—Num. 31, 15, 16.	
BOAZ—Descendant of Salmon [10th generation] and husband of Ruth. Born about . . . .	1190
BOOK OF THE LAW—Taught in Judah . . . .	897
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CAINAN—Son of Enos, Born 4676, Died 3766, aged 910.	
CALEB—Son of Jephunneh, Born . . . . .	1516
40 years old in . . . . .	1476
85 years old in . . . . .	1431
CALL TO ABRAHAM, when 75 years old . . . .	1907
CAMBYSES—Son of Cyrus and king of Persia . .	529 to 522
Called Artaxerxes in Ezra. 4, 7;—6, 14.	
CANAANITES—Descendants of Ham, who settled in Palestine.	
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CAPTIVITY—In Babylon ended, Judah returned .	536
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CYAXARES II—Son of Astyages and uncle of Cyrus, otherwise known as Darius the Mede,	538 to 536
CYRENIUS—Roman governor of Judea . . . A.D.	6 to 10
CYRUS—Son of Mandané and Cambyses— King of Persia . . . . .	558 to 529
King of Babylon . . . . .	538 to 529
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3—Darius Nothus . . . . .	425 to 396
4—Darius Codomanus . . . . .	337 to 333
DARIUS THE MEDE—King of the Chaldeans, was son of Astyages, and Uncle of Cyrus. Born B.C. 600. Reigned in Babylon . . . . .	538 to 536

DAVID—Son of Jesse. King of Judah. Born 1071, Died 1001, aged 70.	
Reigned as king in Hebron . . . . .	1041 to 1034
Reigned as king in Jerusalem . . . . .	1034 to 1001
Anxious to build Temple . . . . about	1028
Seven sons of Saul slain . . . . about	1018
DEATH OF HEROD—January B.C. 1. Aged almost 70 years . . . . .	56 to 1
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DIVIDED CANAAN among the tribes of Israel . .	1431
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“ Omri . . . . .	909 to 869
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EBER—Father of the Hebrews. Born 2767— Died 2303—aged 464.	
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EDOM—A country first inhabited by the Horites and then by Esau and his descendants.	
Governed by Dukes prior to B.C. 1476; Exod. 15, 15; Gen. 36, 40.	
Governed by Kings on and after 1438; Num. 20, 14.	
Edom submitted to David about 1030; 1 Chron. 18, 13.	
EGYPT TO CANAAN—Israel travelled 1100 miles .	1477 to 1437
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ENOCH—Born 4179—Translated 3814—aged 365.	
ENOS—Born 4866—Died 3961—aged 905.	
ENROLLMENT—Made by order of Augustus Caesar in B.C. 2	
Taxes collected A.D. 9.	
In David's day it took ten months to make a census. Caesar's enrollment dealt with vastly greater numbers and took a longer time.	
EPONYM CANON—Of Assyria and Bible agree . . . . .	911 to 700
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19 A.D. 28, ended Aug. 19, A.D. 29.	
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aged almost 70.

Reigned from B.C. 37 to B.C. 1.—36 yrs.

Made Governor of Galilee . . . . . B.C. 56

Made king by Romans . . . . . B.C. 40

Conquered Antigonus . . . . . B.C. 37

HEZEKIAH—King of Judah, Born 752, Died 698,  
aged 54.

Reigned in Jerusalem . . . . . 727 to 698

HEZEKIAH'S SICKNESS—B.C. 714.

Second term of Office . . . . . 713 to 698

HOBAB—Son of Jethro and brother-in-law of Moses 1477

HOSEA—The prophet, about . . . . . 775 to 726

HOSHEA—King of Israel. . . . . 730 to 721

Paid tribute to Shalmaneser IV . . . . . 727

HULDAH—The prophetess . . . . . 622

HYRCANUS I—Highpriest and Governor . . . . . 135 to 104

HYRCANUS II and ARISTOBULUS—Reigned over

the Jews  $\frac{1}{4} + 1\frac{3}{4} + 2$  years . . . . . B.C. 67 to 63

HYRCANUS II—Ethnarch at Jerusalem . . . . . B.C. 65 to 41

IBZAN—The judge . . . . .	1225 to 1218
IDDO—Prophet during reign of Rehoboam . . .	945
INDEPENDENCE DAY—Appointed by Simon Maccabeus May 4 . . . . . B.C.	141
Memorial Tablet commemorative of same placed on Mount Sion September 12 B.C.	140
INDIGNATION—Interval 70 years . . . . .	590 to 520
Intercourse { Refused Ezek. 20, 3.—Aug. 1st	590
{ Revived Zech. 1, 1.—Oct. 25th	520
ISAAC—Son of Abraham. Born 1882—Married Rebekah 1842—Died 1702—aged 180.	
Was 5 years old in . . . . . B.C.	1877
The Exodus was 400 years later (Gen. 15, 13).	
ISAIAH—The prophet lived probably 95 years. Prophesied and wrote for 64 years. . . . .	744 to 680
ISH-BOSHETH—2d Son of Saul, and king of Israel .	1041 to 1034
Born 1081—Died 1034—aged 47.	
ISHMAEL—Son of Abraham. Born 1896—Died 1759—aged 137.	
ISRAEL—Without a ruler, last 5 chapters in Judges	1391 to 1371
ISRAEL'S—Captivity under Sargon began in . . .	721
ISRAEL and JUDAH—Separate kingdoms for 240 years. Jos. Antq. 9, 14, 1. . . . .	961 to 721
JACOB—The patriarch. Born 1822—Died 1675 —aged 147.	
Entered Laban's service when 40 years old.	1782
Served Laban 7 years . . . . .	'
Married both Leah and Rachel . . . . .	1775
Left Laban after 20 years' service . . . . .	'
Went into Egypt . . . . .	1692
JAEL—Wife of Heber the Kenite . . . . .	1313
JAHAZIEL—The Levite, became a prophet . . .	878
JAIR—The Judge . . . . .	1272 to 1250
JARED—Born 4341—Died 3379—aged 962.	
JEBUSITES—Descendants of Ham and builders of Jerusalem.	
JEHOAHAZ—King of Judah. Born 632, Reigned 3 mos. in 608. Called Shallum. Jer. 22, 11.	
JEHOAHAZ—King of Israel. Reigned . . . . .	840 to 826
Hazael oppressed Israel during his reign.	



JEHOAHAZ—II Chron. 25, 23.—Should read: “And Joash the king of Israel, the son of Jeho- ahaz, took Amaziah king of Judah, the son of Joash.”—For Jehoahaz read Ahaziah.—II Chron. 21.17.		
JEHOASH—See Joash—Kings of Judah and Israel.		
JEHOIACHIN—Called also (Coniah, Jechonias, Jeconiah), Born 615. Reigned at Jerusalem 3 months in 597. Prisoner in Babylon until 560. Died about B.C. 556, aged 59 years.		
JEHOIADA—The prophet. Born about 960, Died about 830, age 130. He trained Joash, the King of Judah.		
JEHOIAKIM—Born 633—Died 597—aged 36. Called also Eliakim. He reigned in Judah . 608 to 597		
JEHONADAB or JONADAB—Son of Rechab the Kenite 869 Family of Rechabites, obedient in . . . 597 Example of Jehonadab influential for 272 yrs. “Jonadab, shall not want a man to stand before me forever.” Jer. 35, 19. N. B.—Rechabites were found in China A.D. 1160. “ “ “ “ Arabia “ 1828.		
JEHORAM—Born 914—Died 870—aged 44. Regent 2 years. Total reign over Judah 6 years . . . . 876 to 870		
JEHOSHAPHAT—Born 934—Died 874—aged 60. Reigned over Judah . . . . . 899 to 876 Built ships at Ezion-gaber . . . . . 883		
JEHOZADAK or JOSEDECH—Highpriest, taken captive 586		
JEHU—Son of Hanani . . . . . 920 to 876 Reproved Baasha . . . . . 917 Reproved Jehoshaphat in . . . . . 882 Wrote the life of Jehoshaphat in . . . . 876		
JEHU—The king, Reigned over Israel—See Dynasty . . . . . 869 to 840		
JEPHTHAH—The judge . . . . . 1231 to 1225		
JEREMIAH—Prophet of Judah . . . . . 627 to 580 Prophesied and wrote for 47 years.		
JEROBOAM I—King of Israel. . . . . 961 to 939 Reigned 22 years—See Dynasty.		
JEROBOAM II—King of Israel—[No interregnum] . 810 to 772		

	PUBLIC SERVICE.
JERUSALEM—Taken from Jebusites . . . . .	1034
JERUSALEM—Burnt by Nebuchadnezzar . . . . .	586
JERUSALEM—Taken by Pompey, May 24, B.C. . . . .	63
JERUSALEM—Captured by Herod and Sosius Spring of . . . . . B.C. . . . .	37
JESSE—Father of David, born about . . . . .	1110
JETHRO or RAGUEL—The Kenite, Father-in-law of Moses, called also Reuel . . . . .	1477
JEZEBEL—Wife of Ahab, daughter of king of Zidon . . . . .	903 to 883
JOASH or JEHOASH—King of Judah reigned . . . . .	863 to 824
Born 870—Died 824—aged 46.	
Ordered Temple repaired . . . . .	850
Various delays until . . . . .	840
Jehoiada completed the work.	
JOASH or JEHOASH—King of Israel reigned . . . . .	826 to 810
Defeated Amaziah at Bethshemesh. . . . .	810
In II Chron. 25, 23 read, "the son of Jehoahaz."	
JOB—The Syriac Bible says Job lived 240 years. His home was near ancient Babylon—Land of Uz—named for Uz, the great-grandson of Noah . . . . . B.C. . . . .	2700 to 2500
JOEL—The prophet, about . . . . .	800
JOHN HYRCANUS—Highpriest of the Jews . B.C. . . . .	135 to 104
JONAH—The prophet started a great Reformation in Assyria about . . . . .	808
JONATHAN—Eldest son of Saul. Born 1083, Died 1041, age 42.	
JONATHAN MACCABEUS—Highpriest of the Jews B.C. . . . .	153 to 143
JORAM or JEHORAM—King of Israel . . . . .	881 to 869
Fought Hazael . . . . .	870
Regent . . . . .	881 to 875
JORDAN—Crossed by Israel, March 21 . . . . .	1437
JOSEPH—Born 1731—Died 1621—aged 110.	
Sold to Ishmaelites . . . . .	1714
In prison 2 years . . . . .	1703 to 1701
Governor of Egypt . . . . .	1701
7 years of plenty . . . . .	1701 to 1694
7 " " famine . . . . .	1694 to 1687
Embalmed in Egypt . . . . .	1621
Buried in Shechem about . . . . .	1421
Interval 200 years.	

JOSHUA—Son of Nun. Born 1501, Died 1391, age 110. See pages 8, 9, 10.	
From Jordan to division of the land 6 yrs.	
Division of land to death of Joshua 40 yrs.	
Ruled Israel . . . . .	1437 to 1391
JOSIAH—Born 648—Died 609—aged 39.	
Reigned in Judah . . . . .	640 to 609
Prophecy of 961 fulfilled in birth of Josiah . . . . .	648
Interval 313 years.	
JOTHAM—King of Judah. Born 791, Died 742, aged 49.	
Reigned as regent . . . . .	757 to 742
“ alone 1 year . . . . .	743 to 742
JUDAS ARISTOBULUS—King of the Jews 1 yr. B.C.	104
JUDAS MACCABEUS—Highpriest of the Jews 3 yrs. B.C.	163 to 160
Nation “7 years without a Highpriest” . B.C.	160 to 153
KADESH-BARNEA—Israel arrived . . . . . July	1476
[Ayn Qadees] “ departed . . . . . July	1438
Interval 38 years.	
KARKAR BATTLE . . . . . B.C.	854
Fought by Shalmaneser II and Syrian kings.	
KENEZITES—Settled near the Kenites South of Arad. Caleb the commander of Israel was a Kenezite.	
KENITES—Their land first mentioned Gen. 15, 19	1921
Jethro, father-in-law of Moses . . . . .	1476
Kenites at Jericho . . . . .	1431
Kenites with Judah . . . . .	1430
Kenites at Kadesh . . . . .	1313
The Rechabites were descendants of the Kenites. See Jehonadab.	
KOHATH—Father of Amram, Born about 1675, Died 1542, age 133.	
KORAH—Dathan and Abiram buried alive . . . . .	1474
LAMECH—Father of Noah. Born 3827—Died 3050—aged 777.	
LAND DIVIDED—By Joshua and Eleazar . . . . .	1431
LAST DATE—Given by Old Testament . . . . . B.C.	433
LAW—Given on Sinai . . . . .	1477



LEVI—Father of Kohath. Born 1734—Died 1597—  
aged 137.

LINE OF ELEAZAR—The highpriest.

1st Phinehas, 2 Abishua, 3 Bukki, 4 Uzzi, 5  
Zerahiah, 6 Meraioth . . . . . 1438 to 1160

LINE OF ITHAMAR—Brother of Eleazar.

7th Eli, 8 Ahitub I, 9 Ahimelech, or Ahiah, 10  
Abiathar . . . . . 1160 to 1001

LINE OF ELEAZAR—Continued.

11 Amariah—12 Ahitub—13 Zadok—  
14 Ahimaaz—15 Azariah I—16 Jehoiada  
—17 Azariah II—18 Shallum or Meshallum  
—19 Hilkiah—20 Azariah III—21 Seraiah  
—22 Jehozadak or Jozadak—23 Jeshua or  
Joshua—24 Jehoiakim—25 Eliashib—26  
Joiada—27 Jonathan—28 Jaddua . . . . . 1001 to 433

LUNAR ECLIPSE—March 13, B.C. 4 followed by the  
Feast of Purim . . . . . March 14 B.C. 4

LUNAR ECLIPSE—January 9, B.C. 1 followed by the  
death of Herod in the same month B.C. 1

MAHALALEEL—Born 4506—Died 3611—aged 895.

MANASSEH—Born 710—Died 654—aged 56 . . . . . 698 to 642

MATTANIAH or ZEDEKIAH—King of Judah . . . . . 597 to 585

MATTATHIAS—The Chasid, father of the Maccabees . . . . . 168

MENAHEN—The usurper—King of Israel—See  
Dynasty . . . . . 771 to 761

MENELAUS—Highpriest of the Jews . . . . . 173 to 163

MEPHIBOSHETH—Son of Jonathan. Born 1046.

MERODACH-BALADAN—King of Babylon . . . . . 721 to 702  
Visited Hezekiah . . . . . 713

METHUSELAH—Born 4014—Died 3045—aged 969.

MICAH—The prophet Jer. 26, 18 . . . . . 753 to 705

MICHAL—Daughter of Saul and wife of David. In  
II Sam. 21, 8. Read for “Michal”—Merab.

MICAIAH—The prophet warned Ahab . . . . . 883

MIDIANITES—The Descendants of Abraham by  
Keturah.

MIRIAM—Born about 1565, Died 1475, age 90.

Song at Red Sea . . . . . May 1477

Afflicted with leprosy . . . . . June 1476

Died at Kadesh . . . . . March 1475

	PUBLIC SERVICE.
MOABITE—Stone, record of Mesha the king . . .	909 to 869
MOABITES—Descendants of Lot who settled East of the Dead Sea.	
MOSES—Born 1557—Died 1437—aged 120.	
Moses slew an Egyptian . . . . .	1517
“ appeared before Pharoah . . . . .	1478
“ in the Wilderness till . . . . .	1437
Belonged to “the 4th generation” (Gen. 15, 16)	
1st Levi, 2 Kohath, 3 Amram, 4 Moses.	
MOUNT HOR [JEBEL MADURAH]—Israel Mourned for Aaron July 20 to August 20 . . . . .	1438
NABONIDUS—King of Babylon . . . . .	555 to 541
With Belshazzar his son . . . . .	541 to 538
NADAB—King of Israel. Reigned 1 year . . . . .	939
NAHOR—Born 2241—Died 2093—aged 148.	
NAHUM—The prophet spoke concerning Nineveh.	
Josephus says, . . . . .	701
NAHSHON—Head of Tribe of Judah and father of Salmon. Died in Wilderness before . . . . .	1437
NATHAN—The prophet.	
During David’s reign . . . . .	1041 to 1001
NEBUCHADNEZZAR—Made king of Babylon . . . . .	605
Reigned . . . . .	605 to 562
NEHEMIAH—Governor for Persia . . . . .	445 to 433
Arrived in Jerusalem . . . . . July 9	445
Proposed to rebuild Temple “ 12	445
Wall finished . . . . . Sept. 2	445
Feast of Tabernacles . . . . . “ 7 to 15	445
Fast of “Rejoicing of the Law” “ 30	445
NERGAL-SAR-USUR Jer. 39, 3, 13—King of Babylon . . . . .	560 to 556
Substitute his name for that of Evil-Merodach in II Kin. 25, 27. Jer. 52, 31, 3.	
NINEVEH’S—Great reformation.	
The prophet Jonah . . . . .	808
NINEVEH DESTROYED. . . . .	607
“NO KING IN ISRAEL”—Last 5 chapters of Judges	1391 to 1371
NOAH—Born 3645—Died 2695—aged 950.	
OBADIAH—The prophet . . . . .	586 to 583
OBED—Son of Boaz and Ruth. Born about 1140.	

	PUBLIC SERVICE.
OBED—The prophet, about . . . . .	736
OG—King of Bashan . . . . .	1438
OLYMPIADS—The 185th covered B.C. 40 to 36; the 194th covered B.C. 4 to A.D. 1.	
OLYMPIC GAMES—Instituted . . . . . July 1	776
OMRI—Alone, King of Israel—See Dynasty . . .	909 to 903
OTHNIEL—The judge . . . . .	1363 to 1359
PATRIARCHS—Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusalah, Lamech, Noah, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abraham, Isaac, Jacob, and Job.	
PEKAH—Reigned in Israel—[No interregnum] . .	759 to 730
PEKAHIAH—King of Israel. Reigned 2 years . .	761 to 759
PELEG—Born 2633, Died 2394, age 239.	
PERSIA—Conquered at Cunaxa . . . . . B.C.	401
“ by Alexander . . . . . B.C.	331
PHAROAH-NECHO—Slew Josiah . . . . .	609
PHILIP—The tetrarch, Son of Herod, reigned from B.C. 1 to A.D. 37. Agrippa his successor in A.D. 37	
PHINEHAS—Son of Eleazar. Highpriest probably 30 years . . . . .	1408 to 1378
PONTIUS PILATE—Roman governor of Judah A.D. 26 to 36 inclusive.	
POROS and CHINZEROS—Kings of Babylon . . .	731 to 726
(Porus= Pul= Tiglath-pileser.)	
POMPEY—took Jerusalem, May 24 . . . . . B.C.	63
PROMISE MADE TO ABRAHAM IN . . . . .	1907
PROPHETS OF BAAL—Slain by Elijah . . . . .	888
Slain by Jehu . . . . .	869
QUEEN ALEXANDRA—Reigned over the Jews B.C.	76 to 67
RAHAB OR RACHAB of Jericho.	
Wife of Salmon of tribe Judah. [Matt. 1, 5]	1437
The “Pocahontas” of Israel’s history.	
RECHAB—Father of Jehonadab . . . . .	869
RED SEA CROSSING . . . . . May	1477
REHOBOAM—King of Judah. Reigned . . . .	961 to 943
Born 1002—Died 943—aged 59.	



REU—Born 2503—Died 2264—aged 239.	
REUBEN—Eldest son of Jacob, Born 1737.	
REZIN—King of Syria . . . . .	745 to 732
ROMAN YEARS—A.U.C. 752=B.C. 2; A.U.C. 782=	
A.D. 29; A.U.C. 786=A.D. 33.	
ROME—Founded . . . . . April 21	753
RUTH—Wife of Boaz. Born in Moab, about 1170.	
SABBATIC YEAR—Last observance of the	
commandment in . . . . . B.C.	1080
Last of series of omissions . . . . . B.C.	590
Babylonian Captivity 70 years.	—
(II Chron. 36, 21) . . . . . Diff.	490 years
SALAH—Born 2897—Died 2464—aged 433.	
SALMON—Son of Nahshon. Probably one of the	
spies sent out of Jericho. Born in Wilder-	
ness about . . . . .	1460
Married Rahab of Jericho—Matt. 1, 5.	
SAMARIA—Capital of Israel . . . . .	908 to 722
SAMARIA—Taken by Sargon . . . . .	722
SAMSON—The judge . . . . .	1180 to 1160
SAMUEL—The prophet. Born 1144—Died 1043—	
aged 101.	
Ruler of Israel . . . . .	1120 to 1081
Judge . . . . .	1081 to 1043
At Mizpeh . . . . .	1100
SANCTUARY—Of Herod's Temple dedicated B.C.	18
"Forty and six years was this Temple in	
building" . . . . . B.C.	18 to A.D. 29
SARAH—Wife of Abraham. Born 1973—Died 1846	
—aged 127.	
SARGON—King of Assyria . . . . .	722 to 704
SAUL—Son of Kish. First King of Israel . . .	1081 to 1041
Born 1104, Died 1041, age 63.	
SCEPTRE—"Departed from Judah" (Gen. 49, 16) B.C.	1
SELEUCIDAE ERA:	
Greek standard . . . . . October 1 B.C.	312
Babylonian " . . . . . March B.C.	311
Josephus " . . . . . October 1 B.C.	312
I and II Maccabees standard October 1 B.C.	312
SENNACHERIB—King of Assyria. . . . .	704 to 680

SEPTUAGINT—Greek translation of the Old Testament made by the Seventy . . . . . B.C.	284
SERUG—Born 2373—Died 2143—aged 230.	
SERVITUDES—(Total 92 years):	
Mesopotamia . . . . . 8 years . . . . .	1371 to 1363
Moabites . . . . . 18 “ . . . . .	1359 to 1341
Canaanites . . . . . 20 “ . . . . .	1333 to 1313
Midianites . . . . . 7 “ . . . . .	1309 to 1302
Philistines and Ammonites . . . . . 19 “ . . . . .	1250 to 1231
Philistines . . . . . 20 “ . . . . .	1200 to 1180
SETH—Son of Adam. Born 5071—Died 4159—aged 912.	
SEVENTY WEEKS—Dan. 9, 24 . . . . . 490 years.	
Passover of B.C. 458 to Passover of A.D. 33.	
SHADRACH, MESHACH, ABED-NEGO—Were made officers of Babylon . . . . .	603
Placed in fiery furnace . . . . .	593
Were promoted . . . . .	592
SHALLUM—Reigned 1 month in Judah . . . . .	772
SHILOH—Sacred city of Israel for 311 years . . . . .	1431 to 1120
Burnt by the Philistines in . . . . .	1120
SHALMANESER II—King of Assyria . . . . .	860 to 829
His 6th year Battle Karkar . . . . .	854
“ 10th “ invaded Syria . . . . .	850
“ 18th “ Jehu paid tribute . . . . .	842
“ 21st “ went to Damascus . . . . .	839
SHALMANESER III—King of Assyria . . . . .	783 to 773
SHALMANESER IV—King of Assyria . . . . .	727 to 722
SHAMGAR—The judge after Ehud . . . . .	1334 to 1333
SHISHAK—King of Egypt, despoiled Temple . . . . .	956
SHEM—The 3rd son of Noah. Born 3145—Died 2545—aged 600.	
SHEMAIAH—The prophet, about . . . . .	960
SIEGE OF JERUSALEM by Nebuchadnezzar . . . . .	606
Dan. 1, 1.	
SIHON—King of Heshbon . . . . .	1438
SIMON—Captain in the Maccabean period . . . . .	145 to 143
SIMON—Highpriest and Governor . . . . . B.C.	143 to 135
SINAI—Israel arrived there . . . . . June	1477
“ departed . . . . . May	1476
SISERA—Commander of Canaanites . . . . .	1313

	PUBLIC SERVICE.
SODOM and GOMORRAH—Destroyed. . . . .	1883
SOLOMON—Son of David. Born 1024, Died 961, age 63. Reigned . . . . .	1001 to 961
Temple begun . . . . .	997
“ finished . . . . .	990
Palace finished . . . . .	977
STANDARD SABBATIC YEARS . . . . .	B.C. 37 and B.C. 30
SUN DIAL—Erected by Ahaz, about . . . . .	733
TABERNACLE—In Wilderness . . . . .	1477 to 1437
In Canaan . . . . .	1437 to 1431
At Shiloh . . . . .	1431 to 1120
Tabernacle and altar at Gibeon . . . . .	1120 to 990
TADMOR—Built by Solomon . . . . .	975
TARTAN—Commander of Assyrians . . . . .	700
TAXATION—Taxes collected A.D. 9 by Cyrenius	
TEMPLE—Service ceased . . . . . B.C.	586 to 515
Interval 70 years.	
TEMPLE DESPOILED by Antiochus Epiphanes, November 27 . . . . . B.C.	168
TEMPLE OF HEROD—82 years building B.C. 18 to A.D. 65	
10,000 workmen employed in . . . . . B.C.	18
18,000 “ discharged in . . . . . A.D.	64
TERAH—Father of Abraham. Born 2112—Died 1907—aged 205—see page 14.	
TIBERIUS CAESAR—Began to reign August 29 A.D.	14
Upon death of Augustus Caesar	
Died . . . . . March 16 A.D.	37
Tiberius 1st year completed August 29 A.D.	15
“ 15th “ “ August 29 “	29
“ 23rd ended August 29 “	37
TIBNI and OMRI—Reigned in Israel . . . . .	914 to 909
TIGLATH-PILESER IV—King of Assyria. . . . .	745 to 727
Known also by name of Pul or Poros.	
Received tribute from Uzziah . . . . .	743
TIRZEH—Capital of Israel . . . . .	961 to 908
TOLA—The judge . . . . .	1295 to 1272
TOWER OF BABEL and Confusion of Tongues . . . . .	2633
UZZIAH or AZARIAH—Born 826, Died 743, age 83.	
Reigned actively . . . . .	810 to 757



Smitten with leprosy and Reigned passively . . . . .	757 to 743
URIJAH—Prophesied against Jerusalem about . . . . .	607
WILDERNESS—For 40 years . . . . .	1477 to 1437
Stayed at Sinai . . . . .	11 months
Stayed at Kadesh . . . . .	38 years
On the journey . . . . .	13 months
XERNES—King of Persia. . . . .	485 to 465
Called “Ahasuerus” in Hebrew.	
See book of Esther.	
ZACHARIAH—Last of House of Jehu. Reigned 6 mos.	772
ZADOK—The priest . . . . .	1010 to 970
ZECHARIAH—Son of Jehoiada, slain . . . . .	828
ZECHARIAH—The prophet, grandson of Iddo . . . . .	520 to 418
ZEDEKIAH—King of Judah. Born 618.	
Called also Mattaniah. Reigned . . . . .	597 to 586
Visited Babylon in honor of Nebuchadnezzar’s golden image. Jer. 51, 59 . . . . .	593
Carried captive to Babylon . . . . .	586
ZEPHANIAH—The prophet . . . . . about	630
ZERUBBABEL:	
Cyrus gave freedom . . . . . B.C.	538
Laid foundation of Temple . April 28 . . . . .	536
Cambyzes stopped the work . . . . .	529
Darius removed the injunction Oct. 17 . . . . .	520
“Peace on Earth” . . . . . Feb. 25 . . . . .	519
Temple finished . . . . . Feb. 19 . . . . .	515
Zerubbabel died later than the battle of Marathon. See Hag. 2, 23.	
Battle of Marathon was fought . . . . . B.C.	490
ZERUBBABEL’S Temple to Nehemiah’s Temple . . . . .	515 to 445
Interval 70 years.	
ZIMRI—Reigned 7 days in Israel . . . . .	915
ZOAN or RAMESES—Ancient Egyptian city, built 7 years later than Hebron. Scene of Israel’s servitude, after death of Joseph . . . . .	1621 to 1477
Interval 144 years. Psalm 78, 43.	
The name of Rameses was given to the city many years after the time of the Exodus.	



## APPENDIX





# BOOKS OF OLD TESTAMENT

## ARRANGED CHRONOLOGICALLY

Genesis . . . . .	B.C. 5300	Joel . . . . .	B.C. 800
Job . . . . .	" 2700	Amos . . . . .	" 788
Exodus . . . . .	" 1620	Hosea . . . . .	" 775
Leviticus . . . . .	" 1475	Micah . . . . .	" 753
Numbers . . . . .	" 1475	Isaiah . . . . .	" 744
Deuteronomy . . . . .	" 1438	Nahum . . . . .	" 701
Joshua . . . . .	" 1437	Zephaniah . . . . .	" 630
Judges . . . . .	" 1390	Jeremiah . . . . .	" 627
Ruth . . . . .	" 1170	Habakkuk . . . . .	" 615
I Samuel . . . . .	" 1130	Daniel . . . . .	" 606
II Samuel . . . . .	" 1041	Ezekiel . . . . .	" 592
I Chronicles . . . . .	" 1040	Obadiah . . . . .	" 586
Psalms . . . . .	" 1025	Lamentations . . . . .	" 580
I Kings . . . . .	" 1004	Haggai . . . . .	" 520
II Chronicles . . . . .	" 1001	Zechariah . . . . .	" 520
Song of Solomon . . . . .	" 980	Esther . . . . .	" 479
Proverbs . . . . .	" 970	Ezra . . . . .	" 458
Ecclesiastes . . . . .	" 965	Nehemiah . . . . .	" 445
II Kings . . . . .	" 882	Malachi . . . . .	" 420
Jonah . . . . .	" 808	39 Books.	



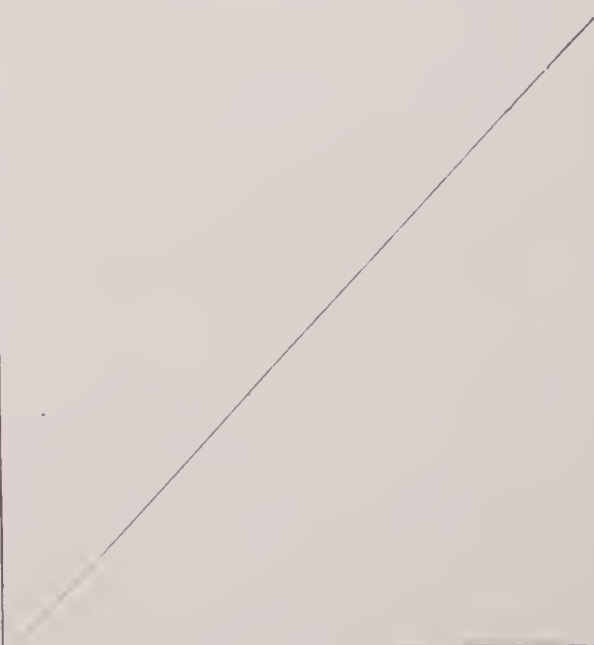


HIGH PRIESTS OF ISRAEL.

AARON—HIGH PRIEST.

B.C. 1477 TO 1438.

“ELEAZAR AND ITHAMAR MINISTERED IN THE PRIEST’S OFFICE IN THE SIGHT OF AARON THEIR FATHER.”

Eleazar . . . . .	I Chron. xxiv: 2	Ithamar . . . . .	Num. iii: 4
Phinehas . . . . .	B.C. 1350	No name . . . . .	B.C. 1350
Abishua . . . . .	“ 1300	“ . . . . .	“ ———
Bukki . . . . .	“ 1260	“ . . . . .	“ ———
Uzzi . . . . .	“ 1220	“ . . . . .	“ ———
Zerahiah . . . . .	“ 1180	“ . . . . .	“ ———
Meraioth . . . . .	“ 1140	Eli . . . . .	“ 1140
Amariah . . . . .	“ 1100	Ahitub . . . . .	“ 1100
Ahitub . . . . .	“ 1060	Ahimelech-Ahiah . . . . .	“ 1060
Zadok . . . . .	“ 1020	Abiathar . . . . .	“ 1020
Ahimaaz . . . . .	“ 980	End of the ITHAMAR LINE. 	
Azariah I . . . . .	“ 870		
Jehoiada . . . . .	“ 850		
Azariah II . . . . .	“ 730		
Shallum . . . . .	“ 720		
Hilkiah . . . . .	“ 710		
Azariah III . . . . .	“ 690		
Seraiah . . . . .	“ 680		
Jehozadak . . . . .	“ 670		
Jeshua . . . . .	“ 650		
Jehoiakim . . . . .	“ 610		
Eliashib . . . . .	“ 520		
Joiada . . . . .	“ 430		
Jonathan . . . . .	“ 420		
Jaddua . . . . .	“ 400		
End of the ELEAZAR LINE.			



## LINE OF THE PROPHETS.

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Samuel . . . . .	The Seer (lived 101 years)	B.C.	1120
Nathan . . . . .	" in Saul's reign	"	1070
Gad . . . . .	" in David's reign	"	1025
Iddo . . . . .	" in Solomon's reign	"	1000
Shemaiah . . . . .	" in Rehoboam's reign	"	960
Ahijah . . . . .	" in Rehoboam's reign	"	950
Jehoiada . . . . .	(Grandson of Iddo, lived 130 years)	"	930
Zechariah . . . . .		"	896
Elijah . . . . .		"	890
Elisha . . . . .	(lived 90 years)	"	880
Jonah . . . . .		"	808
Joel . . . . .		"	800
Amos . . . . .		"	790
Hosea . . . . .		"	780
Micah . . . . .		"	750
Isaiah . . . . .	(lived 95 years)	"	744
Nahum . . . . .		"	700
Zephaniah . . . . .		"	630
Jeremiah . . . . .	(lived 80 years)	"	627
Habbakkuk . . . . .		"	615
Daniel . . . . .		"	606
Ezekiel . . . . .		"	592
Obadiah . . . . .		"	586
Haggai . . . . .		"	520
Zechariah . . . . .		"	520
Ezra . . . . .		"	458
Nehemiah . . . . .		"	445
Malachi . . . . .		"	420
John the Baptist . . . . .		B.C. 2 to A.D.	32





## ANCESTRY OF SAMUEL TRACED TO JACOB.

Generations.	Ancestors.	References.
Patriarch	JACOB	Genesis 25, 26
1st generation	Levi—say B.C. 1734	Genesis 46, 11—Num. 3, 17 } Exod. 6, 16—I Chron. 6, 1 }
2nd	Kohath	Gen. 46, 11—Exod. 6, 16
3rd	Izhar, Amminadab or Izehar	Exod. 6, 18—Num. 3, 19 } I Chron. 6, 22 }
4th	Korah	Exod. 6, 21—Num. 16, 1— I Chron. 6, 22
5th	Abiasaph, or Ebiasaph	Exod. 6, 24—Num. 26, 11 } I Chron. 6, 23 }
6th	Assir (SALMON)	I Chron. 6, 23, 37
7th	Tahath	" VI, 24, 37
8th	Uriel, or Zephaniah	" " 24, 36
9th	Uzziah, or Azariah	" " 24, 36
10th	Shaul, or Joel	" " 24, 36
11th	Elkanah I	" " 36
12th	Amasai	" " 25, 35
13th	Mahath	" " 35
14th	Elkanah II	" " 26, 35
15th	Zophai, or Zuph	" " 26, 35. I Sam. 1, 1
16th	Nahath, Toah, or Tohu (BOAZ)	I Chron. VI, 26, 34— I Sam. 1, 1
17th	Eliab, Eliel, or Elihu	I Chron. VI, 27, 34— I Sam. 1, 1
18th	Jeroham	I Chron. VI, 27, 34— I Sam. 1, 1
19th	Elkanah III	I Chron. VI, 27, 34— I Sam. 1, 1
20th	SAMUEL,	I Chron. VI, 28, 33— I Sam. 1, 20
21st	Joel	I Chron. VI, 28, 33. I Sam. 8, 2
22nd	Heman—say B.C. 1074	I Chron. VI, 33—XVI, 41
23rd	Bukkiah and others	I Chron. XXV, 4, 5

The table gives 22 generations in 660 years, an average of say 30 years to a generation. This unbroken line of descent affords an admirable check upon the 480 years—measure of the period—between the Exodus and the building of Solomon's Temple (see I Kin. 6, 1)—Salmon to Boaz, 10 generations. Deu. 23, 3. Boaz married Ruth the Moabitess.





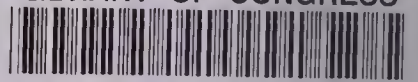








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